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CHRONICLE

Election Results.—In an off election year the Democrats held a very fair share of the landslide of votes that changed the political map of the country in 1910. Probably the most important gains of the Republicans were in New York State, where they recaptured the Assembly, overturned or greatly reduced many up-State Democratic pluralities of last year, captured the Board of Aldermen in New York, and almost wrested from Tammany the control of New York county. The Republicans also won back the lower house of the Legislature in New Jersey, and elected a Republican Legislature in the new State of New Mexico, adding two Senators to that party's strength in the National Senate at Washington. New Mexico's Governor, however, will be a Democrat. Governor Foss, Democrat, won his re-election in Massachusetts, strengthening himself in his party, and scoring a victory over the protectionists after a strenuous contest, in which the tariff was made a leading issue. The Massachusetts Governor will have a Republican Legislature in his coming administration. Mississippi and Kentucky elected Democratic Governors, but Rhode Island's Republican Executive carried the State for a fourth term. For the second time since the civil war, Maryland chose a Republican Governor, Phillips Lee Goldsborough winning over Arthur P. Gorman by a plurality estimated at 2,500, the remaining fruits of victory as far as the State is concerned going to the Democracy. The Democrats scored a signal triumph in the Republican stronghold, Philadelphia, where the Democratic-Keystone candidate, Blankenburg, defeated Earle, the candidate of

the Penrose organization by a plurality estimated at 3,000. The significance of this result is clear when these figures are compared with the Republican Philadelphia pluralities of former years, which have sometimes reached 125,000. The results of this off-election have been very largely disastrous to well-organized party machines. Tammany received a severe setback in its attempt to control the State Government; the Penrose machine is wrecked in Philadelphia; the labor union machine has been defeated in San Francisco, and the Cox organization is overwhelmed in Cincinnati.

Success of the Red Flag.—The most significant result of the late election is the great success of the Socialists in nearly every State that voted this year. In New York they captured Schenectady, a city with a population of 80,000, electing a Mayor and eight out of thirteen councilmen. The first Socialist Assemblyman in the State was also elected from that city. Two good-sized Ohio cities—Lima and Canton, the latter the home of McKinley—put in Socialist Mayors, and there were eight lesser cities in Ohio that did the same. The State of Mississippi, supposedly indifferent, like all the Southern States, to the creed of collectivism, almost put the Socialist candidate in the Lieutenant-Governor's chair. Rhode Island, the smallest State of the Union, elected its first Socialist member of the General Assembly. In Pennsylvania the Socialists lost Reading by a narrow margin, but they captured New Castle. In the latter city a free speech fight has been waging, and Socialist editors of the local "Free Press" weekly have been sent to jail. Socialist Mayor Tyler, of New Castle, is a railroad brake-

man. Reading added five Councilmen to its last year's record of a Socialist member of the legislature. Perhaps the most noteworthy feature of the situation is that, contrary to expectation, Socialism has not made its progress in the great centres of population but in the small cities and towns.

Lincoln Memorial Dedicated.—A granite temple enshrining the rude log cabin in which Abraham Lincoln was born one hundred and two years ago, was dedicated at the Lincoln farm, near Hodgenville, Ky., on November 9. The ceremony marked the consummation of a nation-wide movement to convert the Lincoln birth place into a national park, and to erect therein a suitable monument to the great War President. On the hundredth anniversary of Lincoln's birth, Theodore Roosevelt, then President, laid the cornerstone of the memorial. Throngs from all parts of the United States witnessed the acceptance of the memorial and farm for the nation by President Taft. Former Governor Joseph W. Folk, of Missouri, president of the Lincoln Farm Association, introduced the speakers, President Taft responding for the nation; Governor Augustus Willson, of Kentucky, for Lincoln's native State; General John C. Black, former commander-in-chief of the Grand Army of the Republic, for the soldiers of the North, and General John B. Castleman, of Kentucky, for the soldiers of the South. Senator Borah, of Idaho, delivered an address on "Lincoln the Man." Cut into one wall of the memorial hall are these words: "Here, over the log cabin where Abraham Lincoln was born, destined to preserve the Union and free the slaves, a grateful people have erected this memorial to humanity, peace and brotherhood among the States." The land on which Lincoln spent part of his boyhood was bought a few years ago by Robert J. Collier, of New York, and by him transferred to the Lincoln Farm Association, which decided that the farm should be turned into a national monument, not through the subscriptions of a few rich men, but by the aid of many thousands of American citizens. The cost of the completed monument is \$112,000, with a surplus fund of \$50,000, which has been invested in safe securities and presented to the commonwealth of Kentucky to provide the necessary maintenance.

Profit in Postal Service.—For the first time since 1883, the Post Office Department during the fiscal year ending June 30, 1911, was carried on at a profit. In twenty-four months the conduct of the postal service has resulted in changing a deficit of \$17,479,770 for the fiscal year 1909 to a surplus of \$219,118 for the fiscal year 1911. During the last year the audited revenues of the Department were \$237,879,823, and the audited expenditures \$237,648,926. Certain small losses reduced the surplus by \$11,779. These facts are detailed in a report of Charles A. Kram, auditor for the Post Office Department.

Mexico.—One of President Madero's first official acts after his inauguration on November 6 was to request the Washington Government to increase its vigilance over Mexican plotters at San Antonio, Texas, where he had put the finishing touches to his plan for the overthrow of Diaz.—Insurrectionary movements in various parts of the republic and the ominous departure for foreign shores of staunch friends of old General Reyes bespeak a stormy and dangerous time for the new administration.—The cabinet as announced before the inauguration has undergone changes, for there was a very general protest against assigning to Vice-President Pino Suárez the portfolio of the Interior. Don Abraham González, recently elected Governor of Chihuahua, will hold it.—The official returns for the Presidential election show that of the 25,000 electors only 20,145 actually cast valid ballots, all but 148 being for Madero. Pino Suárez received only 10,247. The votes in six districts were thrown out for irregularities.

Canada.—Sir James Whitney, the Conservative Premier of Ontario, and Mr. Rowell, the Liberal leader, have issued their manifestos in view of the general election. Both avoid very carefully the bi-lingual school question; the former gives no sign of having pledged himself to the Orange element of his party to procure their abolition.—Mr. McBride, Premier of British Columbia, has reached Ottawa to seek concessions from the Government which will put public lands, fisheries, etc., more into the hands of the provincial Government. There is a general idea that when these matters are settled, he will enter the Borden cabinet. This, however, will depend very much upon the Conservatives' prospects of remaining in power. The naval policy is their great difficulty, and they are far from speaking on it with one voice. If they do not accept the referendum their days, apparently, are numbered. If they do, and the country accepts the position of the Nationalists, their own party will be divided. If the Ontario Conservatives insist on the abolition of bi-lingual schools there will be a breach in Federal politics between the Government and its Nationalist supporters. If Mr. Borden's influence is thrown against that abolition he will offend Ontario Conservatives and bring about dissensions in his own cabinet.—The feeling is growing that the snow will destroy a good deal of the unthreshed wheat in the West, a misfortune we foresaw some weeks ago.

Great Britain.—Now that the House of Lords no longer impedes Liberal legislation, Mr. Asquith finds an obstacle in the discussions of the House of Commons. He announced, therefore, that the Insurance Bill must go through in 18 days; and to obtain this, he has not only provided for wholesale clôture, but also has published a time-table, showing the clauses that must be disposed of each day, an unheard-of proceeding.—On November 8 Parliament was surprised by the statement

that the Government intended to pass a manhood suffrage bill. Besides conferring the suffrage on all over 21, this measure will remove all other existing qualifications; and consequently no one will have more than one vote.—The next day Mr. Balfour resigned the leadership of the Unionist party. He has been out of touch with many of the members for some time, but the general impression is, that looking on a political reaction as so far off that he cannot hope to lead the party to victory, he thinks the time has come to make way for a younger man.—The municipal elections show considerable gains by Labor and Socialism in the larger towns.—The joint executive committee of the railway trades unions has ordered a ballot, returnable December 5, to determine whether the report of the royal commission shall be accepted, or whether the recognition of the unions shall be forced on the companies by a general strike.—Lieutenant Schultz, a German officer of hussars, has been found guilty of espionage, and has been sentenced to 21 months' imprisonment. His specific offence is the trying to find out the way in which English officers, especially of the navy, regard a possible war with Germany.

Ireland.—In answer to criticisms of the Irish Party's action in supporting the Government's method of expediting the Insurance Bill, Mr. Redmond said that the amendments he was offering to the measure met the objections of the Irish Bishops and County Councils, and these amendments would be passed into law. Various forecasts, alleged to be authoritative, of the details of the Home Rule Bill, were declared by Mr. Asquith to be unfounded. The statement of the *Daily News* that the Irish Parliament would have control of Customs and Excise but without power to erect a tariff wall against England, has received some credence. The Customs and Excise yield over two-thirds of Ireland's total revenue.—The Protestants of Northeast Ulster, the only part of Ireland that is predominantly Unionist, are becoming much divided on the subject of Home Rule. Lord Pirrie and Mr. Shillington, representing the shipping and linen industries, and some two hundred leaders in other important business concerns, have declared in its favor, and a meeting in Belfast of three thousand Liberals, chiefly Protestants, demanded such a measure of self-government as would give Ireland control of Customs and Excise, immediately or ultimately. Mr. Sloan, ex-M. P., the leader of the "Orange Democrats," has protested against the efforts of Sir Edward Carson and others to stir up passion among the workingmen of Ulster, whose interests had been promoted, not by the official leaders of Orangeism, but by the Irish Party. The religious cry would no longer serve; "the day of hypocrisy is past." Ulster would not fight to retain "the nest of incompetency and political corruption called Dublin Castle." The Orange workingmen would not condemn the Home Rule Bill until they had seen it, and

then they would probably find in it their own emancipation.—Archbishop Walsh, of Dublin, referring to a Protestant bishop's fears that an Irish Parliament would confiscate Protestant church property or, at least, restore to Catholics the churches that had been taken from them, said there was no ground for alarm. Such Protestant churches as St. Patrick's Cathedral in Dublin, which had been violently seized by Henry VIII, without vestige of legal process, might be restored by amicable arrangement, but Irish Catholics would not copy the methods of Henry VIII and his successors.

Tripoli.—Through his Minister of Foreign Affairs the Sultan has asked the United States Government to protest against the atrocities which he declares are committed by the Italian military authorities in Tripoli against unoffending citizens.—On Monday, November 6, it was officially announced at Constantinople and elsewhere that the Turks had recaptured Derna in Tripoli from the Italians, killing 500 and taking the rest of the defenders prisoners. This was denied later by the Italian Government.—A large number of the best Turkish army officers have gone to Tripoli to direct military operations. They reached the front by passing through Egypt.—The *Herald* correspondent, on November 9, cables that the reprisals of the Italians were severe, but that they were called for by the fiendish attack on the ambulances, the Turks imagining that the nurses were priests on account of the red cross which they wore. The "atrocities" reports are held to be "baiting" by the English press. Worse things happened, it is said, in the British occupation of India, the Soudan, and the Transvaal. The cruelties are emphatically denied by General Caneva, and whatever occurred was due to the unparalleled treachery of the Arabs, who had been kindly treated by the Italians, but who, nevertheless, fell on the unsuspecting troops and not only murdered many, but shamefully mutilated them.—The newspaper correspondents, both Italian and foreign, are forbidden to follow the troops in the African campaign. The order was probably given subsequently to the recent stories that had been sent out to the world.

Portugal.—Owing to opposition in the Congress, the Chagas ministry resigned. Augusto Vasconcellos is the new premier. While agent of the republic in Spain, his insistence and importunity won for him the significant title of "the unavoidable."—President Arriaga has signed the law creating a special court for trying conspirators. The measure has caused little outside comment, yet when Spanish tribunals of long standing tried certain conspirators, the press of the world wailed and groaned.—Great Britain has insisted that Portugal, as an ally, shall spend \$25,000,000 on a navy, the vessels to be built in England. But as the treasury is hard pressed to meet the outlay entailed by keeping the army on a war footing and by employing so many spies, it is

difficult to see where so vast a sum is to be found.—The name of the Patriarch of Lisbon is not found among those to be created Cardinals on November 27. The Concordat between the Holy See and the Portuguese kingdom provided that a Patriarch of Lisbon should be raised to the purple at the first consistory after his induction into office. There is now but one Portuguese member of the Sacred College, Cardinal Netto, O.F.M., formerly Patriarch of Lisbon, who is aged and infirm.

China.—The revolution has been carrying all before it, and the death knell of the Manchu dynasty is thought to be sounding. The imperialists retook Hankow and ravaged with fire an area two miles long and a half mile wide, but republican successes are recorded nearly everywhere else. Shanghai, a city of great commercial and strategic importance has quietly surrendered to the rebels, three of the Emperor's gunboats went over to the enemy, and Ching Kiang, another large and wealthy town also yielded, while Canton, the largest city of China, with its population of more than a million, declared itself independent on November 9th. In fact, Nanking, a great literary center, and Peking, the capital, are the only important strongholds of the Manchus that are left. The former city succeeded in repelling an attack of the rebels, and Peking has an imperial army in it of more than 22,000, but Prince Chung, the acting Premier, doubted whether they would defend the city. Differences meanwhile have arisen between the National and Provincial Assemblies regarding a constitution. Yuan Shi Kai, the new prime minister, seemed loath to come to Peking, fearing assassination it is said. General Chang, commander of the twentieth division of the imperial army, who was to cooperate with Yuan Shi Kai in saving the dynasty has resigned, while General Wu Tu Chen, a popular general of the Emperor's, has been killed by the order, as is believed, of the supporters of the dynasty. Li Yuan Hing, the rebel chief, would not cease fighting at the command of the National Assembly, great uneasiness prevails at the capital, and foreign warships are in readiness to protect Americans and Europeans.

Germany.—The announcement of the various articles of the Morocco-Congo agreement have stirred up a mighty wave of disapproval, which is at present sweeping over Germany. The official organs strove in vain to proclaim the value and advantages of the extensive territorial acquisitions, while the conservative papers were guarded in their remarks and emphasized especially the industrial securities which Germany had gained in Morocco. In general, however, the tone of the press was one of open hostility to the policy of the government.—On November 9 the Morocco-Congo debate was opened in the Reichstag by the imperial Chancellor, Dr. von Bethmann-Hollweg, who vigorously defended the terms of the agreement. He declared that territorial aggrandizement had not been the object of send-

ing the Panther to Agadir, that British interference had not influenced in the least the course of the recent negotiations, and that Morocco was not worth the fearful price of a world-wide war. He argued that the industrial advantages in Morocco and the gain in the Congo were sufficient compensation, and maintained that the national dignity had in nowise been lowered. "We are not living in the Homeric age," he exclaimed, "when threats and boasting were thought necessary. Germany is strong enough to dispense with such shield-rattling and will know how to draw the sword when the time comes." His words met with no response, except now and then with questions or bitter laughter, especially from the Socialist wing. General applause was, however, elicited by the sentiment that his duty was to avert war where it was avoidable and not demanded by his country's honor. The conduct of von Lindequist in his relations with the press he stigmatized as indiscreet. His final words, as he sat down amid an intense silence on the part of the House, were characteristic of the man: "I expect no praise and I fear no blame."—He was followed by the Centralist leader, Baron von Hertling. He declared that the Moroccan policy, dating back to the Kaiser's journey, was not a golden page in the history of Germany; that it began with a mistake, and had since been carried on with indecision.—Deputy Heydebrand then began a most violent attack upon the government and the Chancellor, and appealed to the policy of the armed hand. The Crown Prince, who occupied the royal box, gave evidence of most enthusiastic satisfaction, especially when the speaker, in reference to England, said that Germany knew where to find her foe, and spoke of the "German sword which alone can guarantee the German prestige." The entire speech was intensely belligerent and met with loud applause.—The attitude of the Crown Prince towards the imperial Chancellor was offset by the invitation extended to him and his wife by the Emperor to dine that night with the imperial family.

Hungary.—The obstructionists in the Hungarian Chamber of Deputies, who for months past had blocked every measure that came before the House and had brought about the resignation of a president of the Chamber by their persistent opposition, have unexpectedly made their peace with the governmental faction. The national workingmen's party, which forms the governmental majority, was determined to stand solidly by the Minister President, Count Kuehen. The latter had only two days previous declared his intention to wage a relentless war against the opposition, whose purpose it was to overturn him and dissolve the House. Now that the leaders of the various factions have sheathed their swords and given each other the embrace of friendship we may look to see energetic measures taken in the near future, since the long spell of forced inactivity is finally broken.

QUESTIONS OF THE DAY

Catholics and Non-Catholic Worship

We have to take a great deal on trust in this world. We trust our butcher and our baker and our milkman even more than they trust us; if we did not we should be very miserable. We do not, as a rule, ask for testimonials and diplomas; but take for granted that our banker, should we be fortunate enough to have one, is not a thief, and that our doctor, should ill health make us consult one, is no charlatan. But this natural tendency to trust our fellow-men may get us into trouble if not controlled with prudence; and so Protestants are continually being deceived through their readiness to take for granted theological science in their ministers.

As a general rule these have no theology, and frequent examples of their ignorance prove it. One of the latest of these examples was given in England by Bishop Welldon, formerly of the Protestant diocese of Calcutta, now comfortably settled in the Deanery of Manchester. Speaking at the St. Asaph Diocesan Conference he said that the "Church of Rome" held every act of Protestant worship to be a sin. Bishop Vaughan, Coadjutor of the Bishop of Salford, accused him of misrepresentation, and he tried to prove his assertion by the following argument: The Church of Rome regards participation in Protestant worship as sinful; therefore it holds every act of Protestant worship to be a sin. Ignoring the suppressed minor premises: "Every act of Protestant worship is a participation in Protestant worship," which would be true only in the supposition that there is no such thing as private individual prayer distinctively Protestant, something we, at least, cannot admit, he proceeded with a show of great learning to establish his major proposition. "It is a matter of common notoriety," he said, "It is found in most manuals of Roman Catholic theology. Let us take the first that comes to hand, etc." The suggestion that Bishop Welldon was writing in his library, of which the shelves were groaning under the weight of Catholic manuals of theology, is exquisitely absurd, since "the first that came to hand" was "Father Bertrand Conway's 'Replies to Questions received in Missions to Non-Catholics,'" for which he was indebted to a lady correspondent. Father Conway would hardly call his book a "manual of theology," but a Catholic priest's notion of such a manual must necessarily differ widely from a Protestant clergyman's. One will notice, too, the pretence to an exhaustive knowledge of Catholic theology implied in the careful restriction: "*most manuals.*" Yet the qualification only makes Bishop Welldon's ignorance the more glaring. Probably one-half of our manuals treat of dogma; and in none of these does the statement occur, except by accident. On the other hand, it is found practically in every manual of moral theology. So much for Bishop Welldon's logic and for his acquaintance with

Catholic authors. Let us come to the question: what do Catholic theologians mean when they say that to participate in Protestant worship is a sin.

In one of the good old books which Bishop Welldon must have known in his childhood, was the following useful tale: Two brothers, Tommy and Harry, asked their uncle's permission to play in the barn. The uncle granted it, and admonished them to be careful to close the door on entering, lest a calf confined there should escape. In their glee they forgot all about the door. After some time they noticed it wide open, and the calf was nowhere to be seen. "Never mind!" cried Tommy, "We'll shut it now. Then we shall be able to say we shut the door, and the escape of the calf will not be blamed on us." As he returned to the house his uncle asked him whether they had let the calf out. "No, sir," was the reply, "the calf is safe in the barn." A few moments later Harry entered. "Well, Harry, did you have a fine game?" said his uncle. "Alas!" he answered, "We forgot all about the door, and the calf has escaped." The uncle examining into the matter found the animal in the barn hidden behind the corn-bin. The question then arose which of the two boys told the lie. Objectively Tommy's statement was true and Harry's was false. Because the calf was really safe in the barn. But, as lying consists in contradicting, not what is objectively true, but what the speaker's mind judges to be true, Tommy was punished as a liar and Harry received the truthful boy's reward.

Let us apply this very distinction to the matter in hand. Protestant worship considered objectively and in the abstract is evidently unacceptable to God, for it rests on a religion He has not instituted. An act of that worship considered subjectively as a concrete human act is sinful or the reverse, according to the state of the intellect and will of its agent. If he apprehends it as it really is, and, nevertheless, performs it deliberately, it is a sin. If he apprehends it as pleasing to God and therefore wills its performance, though he be wrong as regards the fact, his act is no sin, and if he be in the state of grace it is a meritorious act of religion. The Catholic participating in Protestant worship is in the former case: the Protestant exercising his worship either privately or in common, is, so far as we know, in the latter. Unless, therefore, his bad faith be evident we must always presume that he is in good faith, not only because God reserves to Himself the judgment of the secrets of the human heart, but also because his worship has its origin in the recognition of man's obligation to acknowledge exteriorly his dependence on God, and becomes vitiated objectively because the means it uses to do so are not those appointed by God. The moral theologian, therefore, will say to every Catholic—and it is to these only that the moral theologian speaks directly—"It is sinful to participate in Protestant worship." No moral theologian will say without the distinction we have indicated: "Every act of Protestant worship is a sin," and the prudent moral

theologian would avoid this formula and say instead: "Protestant worship, inasmuch as it is Protestant, considered objectively and apart from the dispositions of the subject, cannot be acceptable to God." The reason is sufficiently evident. The distributive phrase "every act" fixes the attention on each individual act in all its individuating notes of time, place, circumstances and the subject, with his particular apprehension of the nature of his worship and the particular quality of his will in performing it. Hence it tends to exclude the abstract objective order to which the Catholic doctrine would confine it, and to push forward the concrete subjective order in which no Catholic would dare to assert it.

The Protestant clergy ought to realize that Catholic theology is a science which they have not the training to understand, and that if they dabble in it they are bound to fall into many blunders. If out of these blunders comes misrepresentation, however innocently expressed, the injury done cannot be considered small.

HENRY WOODS, S.J.

Was Bishop Ketteler a Socialist?

"LaSalle, the most brilliant of all the leaders of Socialism, won over Archbishop von Ketteler, of Mainz, Germany, to his line of thought. Von Ketteler was in a fair way to fill the ranks of the German Socialists, when Windthorst, able as a leader, statesman and economist, kept the Catholic masses tied up to his Central party."

The author of these astounding statements is a prominent American Catholic publicist and lecturer, and the Catholic journal that gave them publicity counts its readers by the hundreds of thousands. Bishop (not Archbishop) von Ketteler is here held up as a mere dupe of Ferdinand Lassalle (not LaSalle), as a more or less successful "whip" of the German Socialist Labor Party. There is no telling what havoc he would have worked in the Catholic ranks if Windthorst had not sent him about his business.

Perhaps it will interest the readers of AMERICA to know what Windthorst really thought of Ketteler. In the introduction to the fourth edition of Ketteler's famous book, "Die Arbeiterfrage und das Christentum" (The Labor Question and Christianity), Mainz, 1890, he says:

"In Bishop Ketteler we venerate the doctor and leading champion of Catholic social aspirations. . . . It is and will ever remain our glory that it was a Prince of the Catholic Church who, at a time when the Manchester Theory completely dominated public opinion, had the courage to raise the flag of Christian social reform, adopting what was just in Lassalle's criticism of prevailing conditions and ideas, but also pointing out the errors and weak points of his system. I do not know a better exposition of the Christian point of view on the social question or a clearer presentation of the defects and the one-sidedness of the naturalistic position [than 'The Labor Question and Christianity']."

Three years later, in 1893, Professor Hitze, the greatest Catholic sociologist of Germany, during the memorable debate in the Reichstag on the Socialistic Labor State of the Future, declared in the name of the Centre party: "We shall always return to the grand socio-political ideas of Ketteler; we shall always look on Ketteler as the man to whom we owe our social platform; we shall continue to build on the foundations laid by him."

And what does our Holy Father think of Ketteler?

"We rejoice," he wrote to the Committee charged with the preparations for the fifty-eighth Katholikentag, "that preparations are being made for the annual German Catholic Congress to be held in Mainz, and that, at the same time, the hundredth anniversary of the birth of Bishop von Ketteler is to be solemnly commemorated. It is indeed a laudable wish to celebrate the praises of a man who deserved so well of the Church and the State, and we were rejoiced to hear that, not merely the citizens of Mainz, but the Catholics of all Germany were anxious to do honor to his memory with thankful hearts, knowing as they do with what enthusiastic ardor he ever defended the rights of religion and of the Apostolic See; with what wisdom he expounded the Christian teachings, especially on the social question, for whose solution, as he showed conclusively, the Catholic Church offers such marvellously efficacious and salutary remedies; with what zeal he championed the cause of the men and women whose lot in life is daily toil, knowing also what glory his splendid words and deeds shed on the city whose Bishop he was."

Ketteler's political and sociological ideas have been repeatedly analyzed by German, French and Swiss writers. In 1896 M. de Girard, of Fribourg, made them the subject of an academical dissertation. The conclusions he arrived at may be summed up briefly as follows:

Politically Ketteler was an anti-Liberal, an Ultramontane in the true sense of the word. His principles were, so to say, borrowed from the Syllabus of Pius IX, though developed before the publication of that famous document. (Cf. Ketteler, "Liberty, Authority, and the Church," Mainz, 1862).

The substance of the political problem, according to Ketteler, consists in harmonizing the principle of authority with the principle of liberty in the State. Contrary to the tendency of his age, he showed himself a warm partisan of local autonomy, of self-government, and an inveterate enemy of absolutism and centralization. The political order can have no other purpose than to make the way to heaven as smooth as possible for man by permitting him to develop his personality to its full extent here below: the best Constitution is that which gives the individual, the family and the other social organisms the greatest amount of liberty and at the same time subordinates their private interests to the common good.

Economically Ketteler steers a middle course between Schultze-Delitzsch and Lassalle. He cannot be said to

have belonged to any school of economists; he gave the impulse to the movement that resulted in what is called the Catholic school. When he formulated his theories, they formed a category apart. Some of his ideas he found in the writings of the Fathers, others he drew from the storehouse of the *Summa* of St. Thomas, all of them were latent in Catholic tradition, but when he proclaimed them in 1848, they appeared extraordinarily new. No one had gone to the trouble of searching out the Catholic sociological principles under the centuries of débris that hid them from view.

Ketteler's criticism of the capitalistic, or unregulated régime is at times bitter and even violent. Occasionally he repeats the reproaches hurled at the so-called Manchester School without examining them as to their foundations in fact. The economical laws of modern society as they were developed by Lassalle appealed strongly to him, but it is an ugly calumny to class him on this account amongst the Socialists or their abettors.

Indeed, an impassable abyss divides the Bishop of Mainz from Marx and Engels, from Lassalle and Bebel. First of all his Catholicity. He takes his stand on the dogmas of the existence of God and the immortality of the soul, the Fall of man and his Redemption, while positivism and materialism are the traits which the various forms of Socialism have in common. In regard to the right of private property Ketteler and the Socialists cannot be reconciled. Communism, collectivism constitute the foundation of the Marxian theory; Ketteler proclaims on all occasions the inviolability of private property, which is, in his eyes, a necessary postulate of human progress.

Neither is there anything Socialistic in Ketteler's views on the intervention of the State. He appeals to the State only for the protection of certain essential rights of the workingman, rights violated by our actual régime; his aim is to forestall as much as possible the direct interference of the law by regulations emanating from autonomous professional groups. Lassalle wished to transform stage by stage the régime of private property. With the aid of the State, capital was to pass gradually out of the hands of its present possessors into those of the workman. Ketteler would not hear of this, because he thought that such interference exceeded the legitimate powers of the State.

A glance at any one of the bishop's social brochures shows that he was no State Socialist in the accepted sense of the word; on the contrary, he assigns a very restricted mission to the State in the work of social reform. (Cf. "The Catholics in the German Empire: Draft of a Political Programme," Mainz, 1873.)

As a constructive economist Ketteler is also far removed from Economic Liberalism, as well as Socialism. The means from which he expects most for the amelioration of labor conditions is cooperation, provided it be adapted to the exigencies of modern industrial life. He believes in cooperative production, but insists that the

capital required be furnished by voluntary contributions—by a "taxation of Christianity." Lassalle wished to establish a net-work of cooperative unions with the aid of capital supplied by the State and raised by taxation. (Cf. "Christianity and the Labor Question," Mainz, 1864.)

Marx and Lassalle began by preaching that social reform is possible only by subverting the actual social and economical order of the world; Ketteler taught that all social reform must begin with the interior regeneration of the heart. Christianity, religion, the Church, has no place in the Socialistic Labor State of the future; Ketteler insists that, without the aid of the Church there is no hope of ever adequately solving the social problem. The watchword of Socialism is war—war of the masses against the classes until the fourth estate shall have dispossessed the others; Ketteler's watchword is peace, his ideal, conciliation, true fraternity—both the employer and the employed have rights that must be respected and duties that must be observed. Poverty will not disappear from the earth, but the vast majority of men can be put in a position to obtain the necessities and conveniences of life, and Christianity will provide for the rest.

If anyone wishes to form his own judgment on the absolute orthodoxy of Ketteler's sociological teachings, let him take the Encyclical *Rerum Novarum*, of May 15, 1891, in one hand and "The Labor Question and Christianity" or "The Catholics in the German Empire" in the other; he will find the word of the bishop confirmed point by point by the Pontifical authority. (Cf. *American Ecclesiastical Review*, 1911, July, August, etc.)

No, Ketteler was not "in a fair way to fill the ranks of the German Socialists." On the contrary, to his initiative it was due that the Church of Germany was brought into closer relations with the great social problems of the day, and that the inroads of Socialism into the ranks of the Catholic working classes were effectually checked.

GEORGE METLAKE.

The Hotel Biron

In consequence of the iniquitous laws passed against religious orders by the French Government a number of monastic buildings have been swept away in Paris, and commonplace six-storied houses are quickly replacing these homes of prayer and the shady gardens that surrounded them.

These rapid transformations not only represent a crying injustice, the fact that peaceable, law-abiding citizens are deprived of their property and sent adrift; they are also deplored by archeologists and antiquarians, who, apart from any religious feeling, are indignant at the barbarous destruction of these historical or picturesque landmarks.

Among the religious buildings to which are attached

many interesting memories, the Hotel Biron, belonging to the nuns of the Sacred Heart, stands first and foremost. It is an excellent specimen of architecture under Louis XIV, and when the nuns' property was seized by the *liquidateur* a group of archeologists resolved to save the noble mansion from wanton destruction. Yielding to the pressure of public opinion, the Government bought the Hotel Biron and tacitly agreed to preserve it as an historical monument. A Russian hired the chapel, and the "fêtes" that he gave within its walls seemed organized with a view to wounding the feelings of Catholics; other tenants, chiefly artists, were allowed to live in the big rooms; only the park, with its wide alleys and noble trees, was left untouched, a wilderness in the heart of the city, with a pathetic beauty all its own.

Then, a few weeks ago, it was found that a well-known actor, M. de Max, had hired part of the chapel and was busy establishing a bathroom in the sacristy. The newspapers took up the subject and summoned the Government to keep its promise of preserving the building, whereupon M. de Max and his fellow-tenants had orders to depart, and the Hotel Biron has now relapsed into solitude and silence. It is generally believed that it will become a *Lycée de filles*, and this seems a cruel irony to those who are acquainted with the methods of the Government schools, where so-called neutrality generally conceals a spirit of insidious and active irreligion.

The big, solemn-looking "hôtel," a familiar object to the Parisians of to-day, has a chequered history. It was a dwelling house and a prison before becoming a convent.

Its first master was a successful financier named Abraham Peyreuc, originally a barber, who made a large fortune under Louis XV through lucky speculations. He died in 1732 and left a daughter, Anne Marie Peyreuc de Maras. She grew up between a frivolous mother and a convent home which, like many convents of that day, resembled rather a comfortable and refined boarding-house than a cloistered establishment. The pupils, who all belonged to wealthy families, had their own apartments and attendants, and were allowed to receive visitors. Among those of Anne Marie was a gentleman from Poitou named M. de la Roche Courbon, who, when the girl was fourteen years of age, asked her hand in marriage. According to the ideas of the time, Anne Marie was of a marriageable age, but her mother had other views, and discouraged Monsieur de la Roche Courbon's attentions. The child, she was little more, wept and entreated, but her pleadings being disregarded, with extraordinary resolution she took the law into her own hands.

On October 22, 1737, she informed the Superioress of her convent that her mother was going to send a carriage for her. At the stated time the carriage appeared, and Anne Marie, accompanied by her governess, drove away. Suddenly the governess noticed that they were following what was to her an unknown road, and she was

about to stop the driver, when Anne Marie, quietly drawing a pistol from under the cushions, pointed it at the woman's head. In a few words she informed her that she was on her way to join M. de la Roche Courbon, whom she intended to marry, that the driver was in the secret, and that if her governess raised an alarm she would not hesitate to use her pistol. The carriage stopped at Poitiers, where the girl wrote her mother a letter which is a curious mixture of resolution and diplomacy; then it drove on to the Château de Roche Courbon, where, that same evening, Anne Marie was married by the frightened parish priest of a neighboring village. A week later the bride's uncles appeared on the scene, and, in spite of her resistance, carried her off by force. A lengthy lawsuit began, in which the King took a personal interest, and finally the abduction of the child heiress was punished with a severity that contrasted somewhat illogically with the general laxity of morals. M. de la Roche Courbon's property was confiscated and he was sentenced to be beheaded, a fate he escaped by flying to Italy, where he died; the priest was banished from the country; the governess whipped and branded on the shoulder with a red hot iron, and the heroine of the adventure kept a prisoner in a convent, stricter than that from which she had escaped. Only at the age of twenty-seven did she recover her liberty, and she made use of it to marry a young officer. Like many others, she and her husband fled across the frontier in 1789, and died in some unknown spot abroad. One of their daughters was guillotined in 1794, and their only son shot in 1789.

The great upheaval that wrecked Anne Marie's restored happiness turned her old home into a prison. The Hotel Biron, after belonging for some years to the whimsical Duchesse du Maine, passed into the hands of the Maréchal de Gontant Biron and into those of his nephew, the Duke de Biron. The latter, handsome, witty, totally unprincipled, was a spoilt favorite in court circles; but he so far forgot the traditions of his race as to take service under the Revolutionary government, an unworthy act that did not save him from death on the guillotine in 1794. His wife, a timid, gentle woman, whose married life was a long martyrdom, followed him to the scaffold some months later.

During those evil days of the Reign of Terror Biron's stately home was used as a prison, and the spacious *salons*, where the careless eighteenth century men and women had danced and talked, were crowded with an anxious crowd of doomed victims. Then came more peaceful days, and the hôtel passed into the keeping of the Duke de Charost, whose widow sold it to the foundress of a new Congregation of religious women, Madeleine Sophie Barat.

This daughter of a Burgundian vine grower had been led step by step to found a Congregation for the education of girls. It was placed under the patronage of the Sacred Heart, and soon became extraordinarily popular.

C. DE C.

New Theological "Convictus" in Innsbruck

An event of no little interest to American Catholics, especially to large numbers of the clergy, took place in Innsbruck on the 14th and 15th of October, when the magnificent new home of the theological seminary, or "convictus," was solemnly blessed by His Grace Dr. Joseph Altenweisel, Prince-Bishop of Brixen, in which diocese Innsbruck lies. In the fifty-three years since its restoration the Innsbruck "convictus" has been the home of nearly 500 candidates for the priesthood from American dioceses; during the scholastic year 1910-1911, in fact, the American students numbered one-sixth of the whole. A short sketch of the history of the seminary will, then, not be inopportune, nor without interest for readers of AMERICA.

The foundation of the "convictus" goes back to the year 1569, when Father Nicholas de Lanoy, rector of the college founded by Blessed Peter Canisius in 1562, and which later developed into Innsbruck University, opened a dormitory for the students of the college who flocked thither from various parts of Tyrol. A new building was erected for this dormitory in 1588, when the name *Nikolai-haus* was bestowed upon it, a name it bore until the present year, when its new home was christened the "Canisianum," in honor of the great apostle of Germany during the Reformation. The origin of the name *Nikolai-haus* is in dispute. One opinion is that it was bestowed in honor of Father de Lanoy; another has it that it was so named because St. Nicholas was the friend and protector of the poor, and the "convictus" was intended chiefly for poor students. The building was enlarged in 1681 with the growth of the university, and boys from well-to-do and noble families were received as *convictors* or boarders. Several further extensions took place in the eighty years that followed. Then came the suppression of the Society of Jesus, the Brief of suppression being published in Innsbruck on October 1, 1773. A former Jesuit, Father Ignatius von Mohr, kept the "convictus" open, however, for ten years more; but the degradation of the university into a lyceum in 1782 by the Emperor Joseph II, together with the opening of a theological seminary in Innsbruck, made the "convictus" unnecessary, and it was closed at the end of the year.

After the re-establishment of the Society by the Brief of Pius VII, in 1814, the Jesuits did not at once return to Innsbruck. At first the whole of what is now the Austrian-Hungarian monarchy formed a single province of the Society of Jesus, called the Galician province, because the foundation took place in Galicia, to which country the Jesuits were welcomed by Francis I in 1820, upon their expulsion from White Russia in that year. In 1839 the legislature and people of Tirol once more entrusted to the care of the Society the *staats-gymnasium* and the *Theresianum*, the latter a "convictus" for boarders of noble birth, founded by Ma-

ria Theresia, to which was added in 1845 the direction of a "convictus" for students of all classes. The Austrian province was separated from the Galician in 1846. The building of the old *Nikolai-haus* had, meanwhile, passed once more into possession of the Society. It was used as the dwelling of the professors of the *staats-gymnasium*, and later, in 1842, as a theologate for the scholastics of the province. During the revolution of 1848 the Innsbruck houses of the Society, in common with all others under its care in Austria, were closed, and the Fathers, Scholastics and Brothers scattered far and wide. The Society was recalled by the present Emperor, Francis Joseph, in 1852; in 1856 classes in theology for the students of the Society were resumed, and in 1857 the theological faculty of the university was reopened and given over once again to the Jesuits. This result was accomplished mainly through the efforts of Vincent Gasser, the then Prince-Bishop of Brixen, who later took a prominent part in the deliberations of the Vatican Council. Finally, in the beginning of the school year 1858-59, the venerable *Nikolai-haus* was given over a second time to the students of theology at the university.

Since that year the "convictus" has grown steadily in numbers, and long since outgrew the quarters of the old *Nikolai-haus*. In the fifty-four years that have elapsed since 1858, over 3,000 students have received their ecclesiastical training there, the record number for any one year being reached during the school year 1910-1911, when there were 271 *convictors*, forty-five of whom were from the United States. The *convictors* are not, however, the only students who frequent the university lectures in theology. They have formed, as a matter of fact, about half the total number in attendance since 1858, the *externi* being made up of candidates for the secular clergy, as well as of the scholastics of the Society of Jesus and of other orders and congregations having houses in or near Innsbruck. Since 1858 the buildings have been enlarged several times, until the seminary consisted of four separate, but adjoining, houses, two of them in particular being ill-adapted for the purposes of a house of study. The last decade especially, having witnessed so rapid an increase in the number of students that some thirty of them had to be lodged in the immediate vicinity, had made increasingly evident the necessity of a new structure. Accordingly, a splendid site was secured in the residence district in Innsbruck, about eight minutes' walk from the University, and the corner-stone of the "Canisianum" was laid on the feast of St. Aloysius of last year. The work was completed with astonishing rapidity, so that the opening could take place at the beginning of the present scholastic year.

The building is of brick, covered with concrete, in which material the entire exterior ornamentation has been executed. The most striking feature of the exterior is the great mosaic over the main entrance, repre-

senting the Blessed Peter Canisius teaching the catechism to people of all classes, an exercise of zeal which he performed many times during his life in Innsbruck and its neighborhood. This mosaic is 4.80 meters high by 9.82 meters long (about 16 by 32 feet), and is the work of the Tyrolean Art Glass Works, of Innsbruck, Vienna and New York. It is a worthy monument to the great and holy man who opened the gymnasium in Innsbruck in 1562 and was Visitor of the original "convictus" in 1577 and 1578.

Another feature of interest is the coat of arms of the various nations that are or have been represented among the seminarians. These coats of arms are placed just below the capitals of the columns of the main facade, and the countries are: Austria, Bohemia, Hungary, the United States, the British Empire, Ireland, Switzerland, Holland, France, Germany, Italy, Turkey, Roumania and Russia. The "convictus" is nothing if not international; indeed, it may well be doubted if there is a single seminary in the world where students from so many different races live under one roof. Seldom is the Catholicity of the Church brought so forcibly home to the observer as at Innsbruck. M. J. AHERN, S.J.

A Great Catholic Admiral

Rear Admiral James H. Sands, son of Rear Admiral Benjamin Franklin Sands, of Maryland (Superintendent for many years of the United States Naval Observatory at Washington) was born at his father's Washington residence, July 12, 1845. He entered the Naval Academy from Georgetown College at an early age, and was graduated in 1863. While at the Academy during the years immediately preceding the war, the midshipmen, boys though they were, split sharply on the great question, and Sands, at fourteen years of age, was called upon to make the most momentous decision of his life. He decided, though his dearest friends held otherwise, that his oath bound him to support the Union, and stood firm, with his father and his elder brother, William Franklin Sands, also in the Navy. At the outbreak of hostilities Sands, as spokesman of his class, applied to Congress for permission to go to the front before graduation. Permission was refused to the class as a whole, but granted personally to Sands, who refused to take advantage of it, and accepted his commission a year ahead of his comrades.

During the war he was conspicuous for his activity in the blockade. He took part in both attacks on Fort Fisher, together with another brother, Francis P. B. Sands, now a lawyer in civil life. Under a withering fire from the fort, he turned to help a comrade, Robley D. Evans, (later Rear Admiral) who had fallen severely wounded, bound his wounds, and remained with him under fire in a most exposed position till he could detail a seaman to carry his classmate back to the boats, thus saving his life, after which he took his place again at the head of his men and led the attack, being recommended

later for promotion for conspicuous gallantry in action. He also took part in the evacuation of Charleston. After the war he was on the China station, where through his courtesy and tact he did much to relieve the strained relations between our navy and British Naval officers, whose sympathies had been openly with the Confederacy. Among other incidents of his service in the Far East, he surveyed Pearl Harbor in Hawaii, and first pointed out to the Government its strategical importance as a naval fortress, foreseeing the future power of the United States in the Pacific. His plans are now being carried out by the Government. He was complimented officially for gallantry in a bloody and disastrous punitive expedition against the Formosan head-hunters, turning defeat into success.

He was recommended also on the occasion of the sad death of Admiral Bell at Osaka, Japan. The admiral, in the face of a hurricane, had decided to make a landing from his flagship. Sands, a very young officer, advised against the attempt, but on the admiral's insistence quietly withdrew, called his boat's crew together, stripped to the waist, to give assistance if necessary. Hardly had the admiral's barge left the side when the surf overturned it. Sands' boat touched the water at the same moment, and followed a few moments later by the life boats he raced for the struggling crew. Only three sailors survived, the admiral going down on the reef just as the rescuers reached him. No one on board expected the little band of heroes to return from the terrible surf, but they eventually reached the ship's side in safety.

Admiral Sands was for several years also on the South American coast, where he rendered efficient service in protecting American interests at various times. While noted among gallant sailors as a particularly brave man, cool commander and daring and skillful navigator, he did not cease his usefulness when the old wooden ship became obsolete. He became an expert on armor, steel work, and all the modern equipment of the new fighters. His work at the Boston Navy Yard, and in New York, Philadelphia and Portsmouth is known, and his name revered by the workmen and laborers, who owe to him in a large measure the continuance of two of those labor centres.

In his maturer years Admiral Sands had new opportunity for daring and active service in the Spanish War. He asked for and received command of a small squadron of our fastest cruisers, the famous commerce destroyers, Columbia and Minneapolis, and others. He carefully picked his officers and men, with the intention of intercepting the Spanish relief squadron, and of blocking any attempt by foreign sympathizers to aid the Spanish army in Cuba. It is well known in Spain that his squadron so greatly interfered with the plans of the Spanish Admiralty as to contribute materially to the final victory at Santiago. Together with this duty he was given, at the urgent request of the inhabitants of the New England

coast, the duty of patrolling and guarding them until the whereabouts of the Spanish fleet was ascertained. He took also a conspicuous part in the Porto Rico expedition and surrender.

He was at various times on important Naval Boards, had the training of the navy apprentice boys, and was delegated by the United States as its representative to the International Naval Court of Inquiry in Paris on the Dogger Bank incident of the Russo-Japanese War, when the Russian fleet fired upon English trawlers in the Channel. He declined this duty. Admiral Sands' last and crowning duty was as Superintendent of the Naval Academy, whence he retired in 1907 at the required age of sixty-two.

He was chosen for the organization of the new Academy, then being completed, at the expense of ten million dollars, for the accommodation of eight hundred midshipmen. He was selected among his many able comrades for his traditional qualities of loyalty and unswerving devotion to his duty, his ability as an executive and as an educator, his rare combination of old, deep-water seamanship and knowledge of essentially modern navigation and naval organization, and, probably not least, for his profound and manly religious convictions.

He had entered the navy when he was under fourteen, and it was at a time when the service, naturally rough, was made more so by the war which was imminent, and there was, besides, a feeling of hostility to Catholics which does not exist now. All these were influences calculated to destroy faith in a man, and it is remarkable that a boy should not only have withstood the test, and led an irreproachable and stainless life, but, by his insistence and perseverance, should develop a splendid character and make it possible wherever he was for Catholics to practise their faith openly. That a Catholic may do so now in the navy is not entirely due to increased tolerance; it is due also in a great degree to the man who made all respect him and gave his comrades who were Catholics, whether officers or men, a pride in being associated with him.

Although he never intruded his own religious beliefs upon those with whom he was associated in duty, he always let it be known that he was a Catholic, and by his conduct and example proved the sincerity of his convictions, which were always respected by his messmates and by his superiors. He saw to it that all of the Catholics who were in the crews of the vessels to which he was attached had ample opportunities for the performance of their religious duties.

Admiral Sands was a strict disciplinarian, but always regardful of the rights and the comforts of those who served with him, with the result that when a junior officer his shipmates were devoted to him, and when he was in command those under him were happy and comfortable, and the efficiency of the crew ever manifested the success of his methods. He was at all times looked up to as a conscientious officer, and his character has left

a deep impression on the rank and file of the rising American navy.

W. SANDS.

Balm for Easy Consciences

The clergy of the Church of England sometimes spend their holidays on the continent, and it is a perennial grievance that they do not attend service in the English Churches abroad. The matter has been brought up again by a correspondent of the London *Guardian*, and the guilty parties are hastening to justify themselves. The way they take is entertaining.

The general position is that all they are obliged to do is to recite Morning and Evening Prayer publicly or privately, and that it's nobody's business which alternative they choose. As tourists, they claim a tourist's privileges, and are happy to be free from the obligations of public services that weigh heavily on them in their parishes. One clergyman takes a higher tone. He boasts that when abroad he follows the advice of St. Cyril of Jerusalem, and asks the way to the Catholic Church. He has never been directed to the institution presided over by a continental chaplain, and only once, in Geneva, did his inquiry result in his being landed in an Old Catholic church. With this exception, he has always found himself in some Catholic church pure and simple, where he has read Morning Prayer or Evening Prayer with much devotion.

Another is still more naïve. He finds it a most useful discipline to abstain from the routine of public services while holiday-making. This, he says, gives one an opportunity to examine his conscience with regard to the spiritual effects of a rigid adherence to Sunday and weekday services during the greater part of the year. We think we see him in a railway carriage, or on a Rhine steamer, or on some Alpine slope, examining his conscience.

All this goes to show that when a man, even an Anglican clergyman, does not want to do something, he can always compel his reason to furnish him with an excuse—which is sound psychology.

CORRESPONDENCE

New Curia for Franciscan Minorites

ROME, Oct. 29, 1911.

On Thursday, Oct. 26, the Sovereign Pontiff announced through his special delegate, Mgr. Doebling, the appointment of a new curia for the Order of Franciscan Minorites, naming Father Pacifico Monza as Minister General of the Order; Father Placido Lemos as Procurator General, and Fathers Masulli, Bottaro, Begley, Antomelli, Drayer and Bendes as General Assistants (Definitori Generali). The retiring Minister General, Father Dionysius Schüler, becomes titular Archbishop of Nazianzum. At the same time he published a *Motu*

Proprio letter, under date of October 23, modifying the government of the Order.

Hereafter there are to be but six Assistants instead of twelve, two for the Italian language, and one each for the German, French, English and Spanish, who shall respectively be conversant with the language they represent, but not necessarily of the nation whose language it is. The term of office of the members of the curia shall be six years; the Minister General, the Procurator General and any two of the Assistants shall be eligible for a second term upon a two-thirds vote of the electors in the General Chapter; none may be elected for a third term without special permission of the Holy Father.

The letter also provides for the mode of election. Provincials, *i. e.*, General Superiors of the different provinces, and provincial Guardians shall hold office for only three years, when the provincial chapter must meet for an election. Reelection for a second term requires the permission of the Minister General, and for a third term the approval of the Holy See. In the absence of the Minister General the ordinary business of the whole Order shall be transacted by the Procurator General, and in the absence of a Provincial the affairs of the province are in the care of the provincial Guardian. All titles of precedence are annulled. All the studies are to be reorganized on a plan to be laid down in a new law shortly forthcoming from the Holy See. A new constitution is to be drawn up for the Order by a special commission named by the Holy See, and will be in force within six months from now.

From the seat of the war comes the news of the zealous work and heroic bravery of the army chaplains and an authoritative denial of the stories of massacred religious; none of the religious missions have as yet been the scene of bloodshed, though one of them, at Bengasi, was threatened by the Turks for some forty-eight hours. The first chaplain to land with the troops at Tripoli, the Franciscan Minorite, Father Bevilacqua, had served before with the Italian force as chaplain in China in the Boxer trouble.

At Modena the Socialists are holding a Congress, a live, volcanic Congress. About the only thing there was unanimity upon was a resolution of condemnation of the war, with fraternal greetings to their fellow-socialists among the Turks, "at this moment when we Socialists of the world stand in united protest against the systems and methods of capitalism." For the rest there was bedlam, out of which shrieked the voice of a delegate denouncing Podrecca, the familiar of the *Asino*, for charging a fee of forty dollars every time he delivered an address for the Socialists.

The times are dull for anti-clericalism. A call was issued for a solemn commemoration of Francis Ferrer for Sunday morning last in the Piazza Romana in Trastevere. There were a half-dozen speakers on hand, but they could muster only some one hundred and eighty listeners, and, strange to say, in the revolutionary twaddle which they perpetrated they forgot to mention Ferrer.

At Pavia on Saturday week, a student who had failed in the summer examinations and failed again on his repetition in the fall, shot and seriously wounded one of the Professors of the University, who happened, by the way, to be an instructor in English. A similar incident occurred some time ago at Palermo, and again at Pisa. It threatens to be as dangerous over here to make a stand for scholarship in an examination as it is in the United States to hint at straightening out professionalized college athletics.

On Tuesday, at Valle di Pompeii, took place the official opening of the Vesuvian Museum, founded by the present director of the Observatory on Vesuvius, Professor Guido Alfani. The exercises were held in the Pontifical Basilica, and were attended by a distinguished gathering of Scientists. The Holy Father sent his benediction. On the list of those congratulating Professor Alfani I noticed the name of the Director of the Vatican Observatory, Father John Hagen, well known in the United States as the former director of the Georgetown University Observatory.

C. M.

India's Curse, The Caste System

COLOMBO, CEYLON, Sept. 10, 1911.

It has been long since the custom with some Buddhist laymen, even women, to go and preach in public places or under the sacred Bo-tree—*ficus religiosa*—under which tree Gautamā is believed by the Buddhists to have obtained enlightenment or *buddhahood*. Those trees are surrounded with a fence or enclosure, decked with flowers and offerings, and are even given divine worship by the ignorant and uncritical Buddhist devotees. Public preaching is a good profession, as a collection is made and Buddhist pamphlets in prose and verse are sold on the spot. So long as the preacher sticks to the exposition of Buddhism no exception can be taken. But often he becomes a nuisance, and more frequently than not he treads on forbidden ground; for having received a special training in Colombo, he goes out of his way and falls foul of Christianity, just as only an ignorant and rabid pagan can do. Should there be Christians in his audience they become enraged, and though few in number, are unable to stand it any longer. Blows have been given on many occasions, but are followed with condemnation in the court. Thus two months ago it happened that a preacher of that kind was running down Christianity in a sacrilegious and shocking way in Ratnapura, some seventy miles from Colombo. Christians of good position heard of it and came to listen, and they immediately lodged a complaint against that Buddhist apostle. He was condemned to ten months' rigorous imprisonment and one hundred rupees fine (a rupee here is the third part of a dollar) by Mr. W. H. Carbery, the district judge of Ratnapura. No doubt this sentence will prove salutary to himself and many others.

The caste system will ever be a curse for India, and even for Ceylon, although caste distinctions are not so sharply defined here as in the peninsula. We have two high castes, the *Wellalus* (farmers) and the *Karā-wās* (fishers). All the others are considered somewhat low—very low. There is also a class of most wretched people, the *Rodiyās*, (*roddi* in Singhalese means filth) who were long ago expelled from the highest caste by a Kandyan King. All of these Rodiyās are condemned to beg, and are not allowed to enter the towns. How often is the European not shocked with the overbearing haughtiness of higher castes and the cringing servility of the lower ones! In their daily intercourse with one another they regulate their second personal pronoun and conjugate the imperative present tense of some verbs, according to the person they deal with. Formerly, in old France, we had *vous* and *tu* and *toi* with a very distinct meaning, which has been lost since the French Revolution. Here we have to express the same singular *you* in three words: *tamoosé*, for high castes; *oomba* for

ordinary people, and *to* for low castes; and often one hears even *moo*, *it*, addressed to a man of very low caste. St. Paul tells us there is no real charity between pagans. Brotherly love is unknown among them: there is not even a word for it in the language. So castes stand one upon another, a superior one crushing the inferior one, and so on down to the bottom. Fancy what cringing humanity one finds by stepping down the social ladder! The British, who are no respecters of persons, do not encourage the caste system; but if they wished to crush it out they could not. The higher castes hold to their fancied and admitted privileges and have not the slightest wish to see their inferior fellow-men raised to a higher level. It is their interest to keep them down and to have the old machinery going on as in the time of their kings.

Catholicism, which is so prosperous in many parts of the Island, has smoothed away many angular roughnesses by bringing to the mind of the children of the Universal Church the brotherhood of Christ and the equality of man, trying to make them somewhat understand what Thomas à Kempis said so tersely in three little words: *es quod es*: you are what your character and works make you before God; all the other paraphernalia are of no account. Here and all over the East wealth and appearances count for all and excuse all. But how is it, some may ask, that there being no castes among the Bonzes or Bhikkus, *i. e.*, the Buddhist priesthood, they have not done away with castes? How could they do it with consistency? Caste is the punishment or reward for demerit and merit in former existences, and besides when the blind lead the blind both fall into the ditch. But I have no more time to enlarge on this subject. Let me finish my letter, which is already too long, by a famous stricture on a big portion of the Ceylon Buddhist priests by no other than Mr. J. A. Rambukpotta, the *Ratamahatmayā*, of Kegalle, some time ago. A *Ratamahatmayā* (the Lord of the country) is the highest native official under the control of the Government Agent, or provincial governor. There was in the court house of Kegalle a land claim lodged by a Buddhist priest—which he lost—*versus* this *Ratamahatmayā*. This high official is a Buddhist, belonging to a distinguished Kandyan family. So, Mr. J. A. Rambukpotta, stating his case publicly before the European judge of Kegalle, explained that he had kicked the priest, and he went even so far as to declare *Urbi et Orbi*—for all the Colombo English dailies published the stricture—that in the whole district of Kegalle, *i. e.*, in the half of the Sabaragamuwa province, he did not know a single Buddhist priest worthy to wear the robe. Fancy one of the highest officials of New York saying publicly in a court of justice: "I know of no Protestant minister in the whole of New York worthy of wearing the clerical garb." No doubt all the reverend clergymen would band together and stand as one man to bring that high official to book. But the Buddhist priests kept quiet. Only the laity held a meeting, asking the *Ratamahatmayā* to apologize, which he did not do. D.

Cuban Politics

CIENFUEGOS, CUBA, Oct. 31, 1911.

In my last letter I spoke of how the politicians were beginning to bestir themselves in preparation for the coming presidential election. What was then somewhat

hazy is now clearer. The division in the Liberal party, which is the one now in power, becomes more manifest day by day. Vice-President Zayas is bent on being a candidate for the presidency, his reason being, as his supporters say, a secret agreement made at the time of the preceding election, when also there were divided counsels in the Liberal camp. Others, however, deny the existence of any such pact.

As President Gómez has indicated clearly that he does not wish a reelection another candidate has sprung up in the party. He is Governor Asbert, of the province of Havana. It is bruited that he has the favor and support of the President, and reasons for thinking so are not wanting; for at a recent banquet held in his honor, there was read a letter from Gómez congratulating Asbert on the attention shown him.

There is still another candidate, a Señor Hernández, who declined the nomination for vice-president. Who will come out the winner of the prize it is now quite impossible to say, though Asbert seems to be in the lead. The Liberals are so split up that, not political principles, but personal ambitions are the engrossing topics of conversation.

Meanwhile the Conservative party is organizing and giving more signs of life. Who is its candidate? That point has yet to be settled, but it is more probable that the choice will fall upon Sr. Menocal, the manager of one of the largest sugar plants in Cuba.

It is safe to assert that life in Cuba is fitly described as constant agitation. Politics swallow up everything. The press of more moderate tone has more than once spoken deprecatingly of this endless agitation, and has even gone so far as to suggest the advisability of a constitutional amendment prohibiting the reelection of a president. As the Constitution now reads, reelection is not prohibited, but since the revolution that overthrew Estrada Palma there is a certain amount of latent opposition to it. The proposal is to lengthen the term to six or eight years and limit the incumbent to one term.

Not long since the President excited no little commotion by expelling two Spanish subjects. It seems that the opposition press were rather fiery in their comments on the present administration; and, leaving aside the question of what warrant they may have had for their violence, the two Spaniards achieved notoriety in the fray. A few hours before the steamer Alfonso XIII cast off for her voyage to Spain, the two newspaper men were arrested and taken aboard with the notification that the President had expelled them. Thereupon, the Spanish minister sent an official note to the Secretary of State, requesting an explanation of this action. Public feeling ran high and many Cubans condemned the President, but it was the Conservative party that undertook most actively the defence of the expelled journalists. The outcome was another decree which permitted the return of the two Spaniards.

Not only the two newspaper men have tasted the sweets of expulsion, for some ten or a dozen Socialists and Anarchists, who had come from Spain to propagate their subversive doctrines, were forced to return. The Government had the approval of all good citizens in its energetic action towards those disturbers of the public peace, for it would have done great harm to the sugar industry if strikes and disturbances had occurred during the grinding of the cane. The sugar industry is being greatly developed by Americans, the Cuban American Sugar Company alone having invested forty million dollars. S. B. S.

A M E R I C A

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Socialism and the Catholic Church

It is an undeniable fact that modern Socialism is characterized by unbelief, hostility to religion and, above all, by uncompromising and bitter hatred and denunciation of the Catholic Church. The public utterances of its leading advocates, its newspaper organs and periodicals, breathe hatred and threats against revealed religion, its doctrines and institutions. Books published by Socialist leaders deny the existence of God, the immortality of the human soul, the redemption of mankind by Christ, the rightful existence of our present social organization, and the independence of the Church as a society complete in itself and founded by God. And yet, when blamed for such utterances, they will maintain that the Church is opposed to the Socialist party, not because it is a party of unbelievers, but because it is a party of workingmen; not because it attacks religion, but because it attacks capital.

Socialism, they say, is the cause of the poor man, it is the philosophy of the suffering classes; but the Church is the paid guardian of the interests of the capitalists. The Socialists, however, forget that the Catholic Church is the Church of the poor, and has been the Church of the poor since the days of the Apostles. They ignore the fact that the Catholic Church has opened orphan asylums, hospitals and other institutions of benevolence and charity for the poor, "has aroused everywhere," as Pope Leo says, "the heroism of charity and has established congregations of religious and many other useful institutions for help and mercy, so that hardly any kind of suffering could exist which was not afforded relief. . . . And she has always succeeded so well as to have even extorted the praise of the enemies." But, what have the Socialists done? Nothing at all. They hold out promises, they clamor for the emancipation of labor, the amelioration of the lot of the poor man, and his

full participation in the material, intellectual and spiritual heritage of the human race; they will have no charity, but only justice. Now, the Catholic Church does not want to curtail the right of the workingmen. Pope Leo XIII, in his encyclical on the labor question, recognizes the right of the workingmen to organize for the protection of themselves and their families against the greed of capital; he recognizes the sacredness of their contracts and warns employers against the awful sin of which they make themselves guilty when they use their power and the possible helplessness of the workingman to force contracts from him that do not bring him a just wage for his labor. He does not hesitate to declare such forced contracts as oppression and fraud—sins that cry to heaven for vengeance.

In brief, it is because, in the interest of God and religion and honest workingmen, the Church raises her voice in warning against the irreligious and atheistic principles with which Socialism seeks to poison the pure life of labor, that the Socialists cry out in frenzy that the Catholic Church is the enemy of organized labor in the interests of capital.

The "Britannica" and the Deaf Mutes

A very unexpected and distressing and, on account of the helplessness of those involved, an almost tragic consequence of the "Encyclopædia Britannica's" unfriendliness to the Catholic Church has just been brought to our notice by a letter which we publish in this issue and which we commend to the thoughtful perusal of our readers. It refers to our silent brethren, the Deaf Mutes, who are told by the "Britannica," in the article entitled "The Deaf and Dumb," that, according to the greatest theologian of the Catholic Church, St. Augustine, they are all doomed to eternal damnation for the simple reason that they cannot hear. This doctrine of St. Augustine, according to the "Britannica," is based on the text of St. Paul that "faith cometh by hearing *only*!" The Talmud, however, they are reminded, "recognized that they could be taught, and were therefore not idiotic."

No wonder that the writers and editors of the Deaf Mute papers, the Directors of their Institutions, some of their distinguished men, and especially the ministers who teach them their religion, have inveighed against this terrible doctrine in the most violent language they could command. Catholics are as much shocked as they, and join them in their denunciation.

In the first place St. Augustine could never have given utterance to such a sentiment for the reason that the whole practice of the Church is against it. To adduce no other proof, the eagerness with which she pours the waters of Baptism on the head of the speechless infant, whose ears may never distinguish an articulate sound, makes it sufficiently clear that she does not believe that those who cannot hear are therefore damned. Indeed, the very same article in which the "Britannica" formulates

this blasphemous accusation against the greatest of all the teachers of Catholic theology tells us that those who were primarily and chiefly interested in the Deaf Mutes were Catholics, beginning with St. John of Beverly and the Venerable Bede as far back as the seventh century. In the long list which is given of those who were devoted to these afflicted brethren Catholic names are continually appearing, such as those of the Spanish monks Pierre Ponce de Leon and Bonet, and, above all, that of the famous French priest, the Abbé de l'Epée, whose sign language is the one chiefly employed in the United States to-day, while not a word is said of the Jews, whose sacred book, we are told, speaks so kindly of the deaf.

Again, it is absolutely impossible that St. Augustine could have based his doctrine on that of St. Paul, for St. Paul never said that "faith cometh by hearing *only*." That word "only" is a most reprehensible interpolation. It is not in the Latin nor the Greek, nor is it in the Protestant Bible which we have before us; nor is it, indeed, quoted in the Ninth Edition of the "Encyclopædia Britannica." So that the famous and much-advertised Eleventh Edition must claim the distinction of sacrilegiously tampering with the Sacred Text to maintain a false statement.

Finally, when the author of the article on "The Deaf and Dumb," who, by the way, is a respectable minister of the Church of England, was appealed to or challenged to produce the offensive quotation from St. Augustine, he frankly admitted, after a month of search and inquiry, that he was unable to find it, and, honest man that he is, acknowledged that he had copied it from a previous edition of the "Britannica," and from foolish commentaries.

This is very valuable information, coming, as it does, from one of the chosen contributors of the "Encyclopædia Britannica." Surely the work is fearfully and wonderfully made, and there is no wonder that people refuse to trust it.

The Holy War

No sensible man ever imagined for a moment that when the Italian fleet crossed the Mediterranean for its more or less successful raid on Tripoli that the expedition was undertaken in the interests of Christianity. For some reason or another, probably to fire the national heart, and make the drafted men fancy they were doing something holy and heroic and unusual, pretence was made to convince them that they were new crusaders in a war of the Cross against the Crescent. Some imaginative reporters even told the world of the white figure at the windows of the Vatican lifting his hand to bless the passing troops; utterances were made, or said to have been made by distinguished prelates of episcopal and even cardinalial dignity about the glory that was to accrue to Italy for sacrificing herself on the altar of Catholicity; a friar all shaven and shorn was patriotically indiscreet enough to predict the possible expulsion of

the Turks from Constantinople, and so on. It was great fun for the paper men at least. Their copy was picturesque and paid. But the cold blooded fact remains that His Majesty the King at the outset had knocked the underpinning from the whole fantastic structure by his proclamation to the devotees of Islam. They were to be his loyal and loving sons; and he assured them that they could be just as fervent followers of Mohammed under the rule of modern Rome as they had been when they belonged to Constantinople.

It is quite possible that some perfervid ecclesiastics did lose their heads and loosen their tongues too much, and persuaded themselves that the days of Godfrey de Bouillon and the Crusaders had come back again, but there were very few of the 260 bishops of Italy who nourished such a delusion. They know as all the world knows that the war is a plain business speculation for the extension of commerce and the expansion of Italian territory; that it is what modern nations are doing all the time, and what we Americans did a few years ago when we seized the Philippines, and what we did more than half a century ago when we laid our hands on Texas and California. Religion is not a factor in modern political enterprises, except perhaps as an obstacle to be overcome.

Of course not to favor the war argues a lack of patriotism in the ecclesiastical world of Italy, but it will not be the first time that churchmen have had to suffer for the truth. Even the Sovereign Pontiff himself is reproached with being out of sympathy with the national aspirations; as if the Father of all the faithful could ever or should ever restrict his solicitude to one nationality. All nations must be dear to him who is the Supreme Pastor of the Universal Church, and so in this sudden ebullition of Italian military and political fury he has said not one word for, nor one word against the war that has been so gaily entered upon and whose issue no man can foretell. At least if the Turks slaughter all the missionaries they meet with in their wide possessions, as they are said to be already killing the hospital nurses who wear the red cross, it will not be because the Sovereign Pontiff has given his sanction to this war, or ever dreamed that the nation which holds him in bondage in Christian Europe would sacrifice its blood and bankrupt its treasury to advance his sway in pagan and infidel Africa.

A Missouri Method

Father John S. Kuhlman, S.J., whom the St. Louis Federation of Catholic Societies had made chairman of their Committee on Education, chanced to read in the catalogue of a Paris publishing house that a large consignment of bad books written in French or English was about to be shipped to America for sale. The Federation acted promptly and communicated with Mr. Anthony Comstock of New York, who at once took effective measures to prevent them from being received into

the country in any way. Mr. Comstock, moreover, requested the Secretary of State to have our Ambassador at Paris protest against the French government's allowing such books to be published and exported. This is an instance of what can be done by vigilance, organization and prompt action to check the spread of immoral literature! The evil that has been prevented by keeping that ship load of foul novels from being left on our shores is simply incalculable.

A New Epoch in the Church

It is not for an empty show or a passing pageant that the departure of the Cardinal-elect from his See of New York to his place in the Senate of the Church assumes the appearance almost of a triumphal procession. Six or seven thousand children in the cathedral, the happy representatives of the other sixty or seventy thousand little ones who regard the new Cardinal as their friend, their father, and who tell him so in the jubilant anthems that ring through the lofty vaults of the splendid basilica; the twenty or thirty thousand loving and enthusiastic Catholics forming a living lane through which the carriage of the Archbishop passes from the cathedral to the pier; the glorious carillon that sings its joyous songs high up in the resonant sky; the fluttering banners; the shouts of the multitude, and also the wide and generous sympathy of the country at large that shares in this jubilation means more than a mere manifestation of enthusiasm for a great churchman who has won the esteem and respect of his fellow-man. It connotes a stupendous advance in the religious life of this country. Catholics had grown weary of hearing the incessant and unchanging prophecies wailed out on every note of the gamut that once Catholicity was brought into the light and freedom of the Democracy it would wilt and wither, for it would no longer have at its side the aristocracy and royalty with which it was supposed to be intimately and essentially identified. But lo! at the very moment that Catholicity is at its lowest ebb in countries whose kingly and imperial traditions go back into the mist of ages, it suddenly reveals itself in free and republican America as the great religious power in the nation. Just when the ever multiplying sects are crumbling to pieces and their leaders are resorting to all sorts of devices, even to the abandonment of their distinctive dogmas, so as to attract worshipers to the deserted churches, Catholic America is seen, not only instinct with life and vigor, but so powerful and so respected that three of its citizens are clothed at the same time with the scarlet robes of the senators, counsellors and guides of the world-wide Church, and the whole nation acclaims with joy the honor that is reflected on itself by the selection. It is a long cry from the disdain and contempt, and even hatred with which Catholicism was regarded in this country not sixty years ago, when Archbishop Bedini, a distinguished representative of the Holy See had to remain in disguise

in New York, and later in concealment until he was forced finally to flee for his life, so intense was the hatred of the Sovereign Pontiff, whose message he brought. The world has grown wiser since then and America recognizes that Catholicity, far from being a menace to the public weal, is the great bulwark of law and order, the fearless defender of the rights of its citizens, and at the same time the undaunted champion and upholder of the country's institutions.

Our Indian Wards

Catholics usually have short memories or imperfect powers of apperception. Thus for instance they have only a faint recollection or perhaps a dim realization of the very pregnant fact that not a very long time ago at the express invitation of the Government, the Catholics of this country spent \$1,500,000 in building schools to educate the Catholic Indian children, the Indian Office agreeing to do its share in supporting the schools. The subsidies were paid for a time, and the most satisfactory results were achieved.

Then arose the cry of "no money for sectarian education," and Congress forthwith passed a law forbidding the continuance of the appropriations. This time it was the memory or the apperceptions, not of the Catholics, but of the legislators that were at fault. For at the very moment they were so solicitous about keeping religion out of the schools, they had no scruple about supplying Hampton Institution, a distinctly Protestant establishment, with all the money it wanted, or thought it wanted for its Indian pupils.

In consequence of the law the Catholic schools had the choice of sending their boys and girls back to the tepees or of going begging through the country for help. They adopted the latter course, when President Roosevelt, whose kindness should never be forgotten, ruled that the schools could draw on the tribal funds for support; that is, the Indians could use their own money to maintain their schools. Even that arrangement met with bitter opposition, but it was upheld by a decision of the Supreme Court. Mr. Sherman, now Vice-President, who was chairman of the Indian Committee of the House, was a staunch supporter of the President's policy, as was Mr. Burke, of South Dakota, but Mr. Stephens, of Texas, fought it fiercely. Unfortunately, when Mr. Sherman entered upon his new office, Mr. Stephens was made chairman of the committee.

At first a new policy was attempted. Instead of the old contract system, a large number of the schools, many of which were Protestant, were purchased and conducted as Government institutions. That, of course, did not embarrass the Protestant schools in the least. They can teach what doctrines they choose. Not so for Catholic schools. Once under Government control everything that savors of Catholicism must be eliminated remorselessly. Hence, a compromise was suggested by President Taft,

who like his predecessor, has been most just in this matter. Instead of purchasing he took over four Catholic schools by lease. That arrangement, however, does not at all suit the idiosyncrasies of the member from Texas, and he now wants to know if there are any religious garbs, or emblems, or symbols worn, or used, or exhibited or employed in such schools. His purpose, of course, is evident. The schools must be closed. If they were Methodist, or Presbyterian or Unitarian, it wouldn't matter to him, but anything Catholic is objectionable. In brief, the sects are not sectarian, but Catholicism is. One naturally asks why this temporary servant of the people cannot be taught that there are other people in this country besides himself, who have just as much claim to consideration. Two Presidents and a Vice-President can declare the justice and the necessity of supporting these schools without bothering about what religious training they give, provided they form good citizens, but is this representative of a remote district of the country going to force the Indian children to accept his personal religious views, or have no religious teaching at all? Again, one is prompted to ask why should Catholics be robbed of the million and a half which they have invested in these schools? For it is clear that these buildings will all go to rack and ruin or be sold under the hammer unless the Government keeps its part of the contract. Or has this legislator power to dispense the Government from its plain obligation? And does he propose to introduce into this country the methods of the French politicians, who confiscated every school in France for daring to prefer Catholicism to infidelity?

Views of this kind were presented to the Knights of Columbus, assembled at Washington the other day. It is very clear that they were not meant merely for the purpose of meditation.

In Carnegie Hall, November 10, the Cardinal-elect presiding, Mr. Shane Leslie, Delegate of the Gaelic League, addressed his initial meeting in New York in support of the Gaelic Revival. Hon. Bourke Cockran introduced him as the latest example of Ireland's power to conquer her conquerors by impressing her national and religious faith upon their children and thus making them "more Irish than the Irish." In a speech of high literary power and convincing sincerity, Mr. Leslie impressed on his audience, that Ireland having regained her land and legislature, must also regain the rich and beautiful language that held her best traditions and expressed her mind when her heart was truest and her faith was purest and her ideals noblest, if she is to retain the distinctive and characteristic nationality that is worthy of her past. He appealed to the love of her American children to help in restoring to their motherland the true speech of her lips and the only adequate expression of her heart.

LITERATURE

Present Day "Realistic" Novels

"I don't think the Anglo-Saxon people can expect to have absolutely first-class fiction unless they give their authors a free hand, which they never have done since Fielding's day."

This is the solemn pronouncement of Arnold Bennett, an English novelist who graciously consented to be interviewed shortly after reaching our shores. By "first-class fiction," readers are given to understand, is meant that produced by Zola and the French school of animalism or naturalism, and by their English and American imitators, while "a free hand," as the interview indicates, is leave to disregard propriety and decency in the construction and composition of novels intended for the general public.

This is clear from Mr. Bennett's own statements. For, in the first place, he is proud to call George Moore his master. "I got my ideas for the kind of work I am doing from Moore," he freely acknowledges. Now the works of Moore, an Irish disciple of Zola, are so immoral that they have been excluded from the circulating libraries of England. Then, too, from the books Arnold Bennett praises, it is plain what he considers "a free hand," for he lauds to the skies novels reeking with foulness and suggestion.

Finally we may infer what Mr. Bennett considers first-class fiction from the scornful language he uses about authors whom their uncritical admirers have hitherto thought great novelists. Scott, for instance, in his opinion, is "a rank sentimentalist"; neither Dickens nor Thackeray is "a quite first rate artist"; George Eliot is "clever in dialogue, but that's about all," while Stevenson is merely a stylist, and not a remarkable one either. The reading public should certainly be grateful for being at last set right regarding the true worth of their sometime literary idols.

The unpardonable crime of all these novelists, be it noted, is their "romanticism," Mr. Bennett himself being in theory and practice such a passionate lover of "realism" that he seems to have little patience with authors who write books that a pure-minded person would care to read. For a "realist," in Mr. Bennett's vocabulary, appears to mean a writer who generally makes the "sex-problem" so called the pivot on which his story turns. Then bidding an abrupt farewell to the ancient virtues of propriety and decency, a present-day "realist" proceeds to depict scenes and characters and situations which most readers will find direct incentives to grave sin.

Such novelists unfortunately seem just now to be gaining a greater vogue than ever. Interviews, moreover, like that with Arnold Bennett have been appearing so often of late in the metropolitan press that one has reason to suspect that authors and publishers have laid a dark plot to dull in this way the public conscience and induce respectable people to be at least patient with books which a dozen years ago would have been not only excluded from the home but pitched into the fire.

For when an author "everybody is reading" delivers himself with an air of deep conviction of views about what novels the public should buy, thoughtless admirers, dazzled by his fame or success, and deceived by his sophistries, are prone to conclude that old-fashioned ideas about dangerous books are too straight-laced now, and salve their conscience by saying: "If 'everybody is reading' this story, it can't be so very bad."

Effective measures should be taken to protect the country against the ruin with which it is threatened by this inundation of unclean literature. In Pennsylvania, not long ago, a badly constructed dam gave way, setting free a huge mass of

water that engulfed two towns and destroyed many lives. The indignant public demanded that an investigation be made at once to place the responsibility for the disaster, and that all the dams in the United States should be carefully inspected that there might not be a repetition of the catastrophe.

Would that similar action were taken against the flood of erotic novels that is now pouring through our land! The havoc wrought by that broken dam at Austin, after all, can be in a measure repaired, but the moral ruin that is worked by the free circulation of bad books is often irreparable and may last forever. Suppose this case: A boy or girl, with a pure heart and a clean mind, sits down to the chance perusal of one of these "problem" stories, now so abundant. Curiosity prevailing over prudence, that child by the end of an hour finds its mind and heart irretrievably stained and its innocence gone, and who will venture to say where the harm that bad book has done will end?

But how can this crying evil be remedied? To stop the sale of unclean novels after they are on the market is too late. Such stories should not be allowed to leave the printer at all. Just as the films of moving pictures before being released are now censored by a select committee, why could not publishers be forced, under heavy penalties, to submit to a like board all books that might be a menace to the morals of the community? After a few objectionable stories were banned in this way publishers would be more cautious about what they take from authors.

Is this scheme unfeasible? No. For why should not our legislatures be as zealous in framing "pure book" laws as they are to draw up pure food or pure drug laws? As for Catholics, their duty in this matter is plain. Far from buying or reading such stories themselves, they must do their utmost, by personal influence and public remonstrance, to prevent or lessen the sale and diffusion of unclean literature.

WALTER DWIGHT, S.J.

Further Notes on St. Paul. The Epistles of the Captivity, Ephesians, Philippians, Colossians, Philemon. By JOSEPH RICKABY, S.J. London: Burns & Oates. Price, 3s. 6d.

All who have perused Father Rickaby's "Notes on St. Paul, Corinthians, Galatians, Romans" (1898), will be pleased that, after a lapse of thirteen years, he has completed that scholarly work.

A great improvement in "Further Notes" is its freedom in the matter of an English text. In "Notes on St. Paul" the author hampered himself to little purpose by tying his exegesis down to the text of Challoner's 1752 edition. He now goes to the Greek text, and gives thereof a scholarly, yet not over-studied interpretation. Each section is headed by a paraphrase of the inspired Greek text and not by a translation. Of course, one may follow the comments readily enough with any of the Rheims editions; yet a popular commentary that neither gives nor follows any single English translation of St. Paul will prove tantalizing to those that are not familiar with his Greek.

The pages of "Further Notes" are pretty evenly divided between the letters herein interpreted. The six chapters of Ephesians get sixty-one pages. There are no introductory studies of authenticity, canonicity, time and place of writing, purpose or occasion of the letter. Such apparatus of a learned commentary on Ephesians is apart from the purpose of Father Rickaby. He purposes to jot down a few exegetical notes. They are chiefly a brief exposition of the inspired Greek text, with an occasional reference to one or other of the Fathers and a few citations of current English versions. The astounding array of footnotes, first-hand or other hand

citations from commentators, bewildering rows of manuscript authorities—all these things are not to be found in either "Notes" or "Further Notes"; what is to be found is a straightforward and clear attempt to get at the meaning of St. Paul's own Greek words.

Generally the notes are brief and pithy. If the text be important dogmatically, the treatment is lengthier or more thorough.

To the four chapters of Philippians sixty-two pages are devoted. Here, as elsewhere, Father Rickaby's favorite Plato, together with other classic Greek authors, are called upon to help out in interpreting a word's meaning. Were his work more ambitious in title and scope, we should take him to task for failure to use the new lexicographical materials supplied by papyri, listed by Moulton and Milligan in the *Expositor* and employed by Lowell, Sr., in his new lexicon of New Testament Greek. The bits of verse—for instance, the Jacobite ballad (p. 101)—may be a help to preachers and general readers.

The four chapters of Colossians are interpreted in sixty-four pages. Some very clever essays are made in interpreting difficult passages. What though it depends upon Lightfoot, the study of i, 17 and 18, is an admirable piece of compact reasoning about a text. The famous and most difficult passage, ii, 16-23, is bravely and sincerely wrestled with. "*Nemo vos seducat*" (Vulg.), "Let no man seduce you" (Rheims), is another of not a few instances in which the Vulgate and, consequently, the Rheims miss St. Paul's athletic figures utterly. He wrote, "Let no one umpire you down"—i. e., "rob you of your prize" (R. V.), give a wrong decision as umpire and so deprive you of the prize to which your baptism gives you a right. As for the rest of the verse, "Willing in humility and religion of angels, walking in the things which he hath not seen, vain puffed up by the sense of the flesh," it is not at all luminous; the text and versions vary, and Father Rickaby suggests Lightfoot's conjecture of text-emendation.

There are a few typographical errors in the book—v. g., p. 164, "would not understood." It is to be regretted that "Further Notes" is not uniform with "Notes" in binding and printing. The interpretations are safe and sane and scholarly, such as one would look for from Father Rickaby.

WALTER DRUM, S.J.

Stuore. By MICHAEL EARLS, S.J. New York: Benziger Bros. Price, \$1.00.

In "Stuore" Mr. Earls has favored us with a book which, we hope, is but a forerunner of many others of its kind. A series of short stories, set mainly in little country towns of New England, with one or two in the South, introduce us to characters of the most charming type. While the author draws a striking picture of boy-life at Georgetown, he is at his best in the portrayal of Irish character. Mat McGrath, with his simple story of Purgatory, eloquently told; the Irish dames over their teacups, lauding the mother who has sacrificed the companionship of her priestly son for the missions of Carolina; the old Captain, a model of patient resignation to God's chastisement—all possess that charm of strong faith which makes the Irish character so lovable.

The book has its purpose, and that purpose is fulfilled in a manner so entertaining that interest never flags. The readers of "Stuore" would doubtless welcome a novel from the author's pen written in the same vein.

J. F. D.

Songs of Oriel. By SHANE LESLIE. Dublin: Maunsel & Co.

Those who followed closely in the last few years the literary and social movements known as "The Irish Revival" know that Shane Leslie is an enthusiast for the Irish language

and the Catholic ideals of the old Gaelic life; and also that he is an orator of magnetic personality, whether pleading for the social betterment of the poor, the dissemination of Gaelic and Catholic literature or for political freedom. Subscribers to the Irish Catholic Truth Society publications will have learned from his "Isle of Columcille" and "Island of Lough Derg" that he commands a poetic prose of rare force and grace, throbbing with distinctively Irish Catholic feeling; but even these will be surprised to learn that he has to his name a book of poems, the sweetest and truest, most Catholic and indigenously Irish that the Gaelic awakening has called into being.

Catholics, it must be confessed, are, as a rule, poor advertisers. Men of exceptional powers and high ideals seem to concentrate their minds chiefly on the perfection of their works and little on the manner of diffusing them. Lionel Johnson was a poet who in purity of thought, loftiness of conception and beauty of expression has few peers among lyric writers in the English language, but because he knew not, or ignored, the pushing ways of the press agent, his name is unknown to the average purchaser of books. Johnson died young, and probably thought, as Leslie thinks of his own works in prose and verse, that his books were merely juvenile attempts preparatory to the more finished and critically satisfying achievements of riper years. Fortunately the judicious critic does not share his judgment. Leslie has health as well as youth, and may be expected to have loftier accomplishment in front of him, but what he has done is sufficient to give him place among the poets.

He is Catholic and Irish, and both are united in him as the leaves in the shamrock. In his verse are blended the moor and mist and the tender softness of Gaelic speech; the Irish birds are singing to the chapel bells and the pathos of his note is as simple and apparently as effortless as theirs. We should like to cite "Ireland To-day," "Donegal," "Kathleen Ni-Houlihan," "Ireland, Mother of Priests," "Need of Men" and "Requiem," but to cull all we fancied would almost reproduce the book. We read some of them to a Gaelic-speaking Irishman who is unversed in English poetry, and his eyes filled as he said: "Thanaman-dhee! but he's good. An' I thinking all my life a simple man couldn't understand poetry at all!" Gentle and simple will find Leslie and his poems "good."

M. K.

The Home of Evangeline. By A. L. PRINGLE. London: The Angelus Company.

This little book should be read by all who would be thoroughly acquainted with Longfellow's "Evangeline." A ramble in Acadia with the author gives one an insight into the manners and customs of the people, as well as a deeper realization of the sorrows and hardships that were theirs on being banished from their "thatch-roofed villages." The author describes at length the development of "The Home of Evangeline" under the untiring labors of its apostle, the Abbé Sigogne. It is not hard to perceive in him a second Father Felician. The life, labors and death of the zealous priest form chapters which are inseparably interwoven with the history of Acadia.

The latter part of the work portrays in an interesting manner the progress made by the "Acadian Farmers" in bettering their social condition, while their fidelity to their religion and tender devotion to the Blessed Virgin justify their reputation as men whose lives "reflect an image of heaven." The entire work is instructive and interesting and forms an appropriate background for the beautiful pictures the poet has left us of the "Home of Evangeline."

S. J. R.

Katechesen für die vier oberen Klassen der Volksschule von P. CÖLESTIN MUFF, O.S.B. Dritter Band: Gebote und Gebet. New York: Benziger Bros. 75 cents net.

We have here a book of catechetical instructions following the Munich method and based upon the Thurer Catechism. Each theme is developed in an introduction, exposition, summary and application. The story or parable at the head of each lesson is very briefly told, and the development which follows is equally short and pithy. The summary suggests questions that may be asked by the catechist, while the practical lessons of life are inculcated in the concluding part. The systematic little work is the result of thirty years of experience. The motto the author must evidently have hung over his desk while writing these volumes has been "Non multa, sed multum."

"The Inseparables," by Rev. John J. Kennedy (Melbourne: W. P. Linehan), are four graduates of Kew College, Melbourne, who weather the temptations of Australian life and remain true to faith and country, the teachings of their college and their Irish blood. The literary touch is lacking, and the proof-reader must have been on vacation when the book was being issued; but the interest inherent to the narrative, the variety and novelty of the topics treated, and the simple earnestness of the writer will hold the reader's attention better, and add more to his profit, than many a more artistically woven tale. Australian life in city and country, hunting in the bush and in the mountains, business, politics, education, perversions and conversions, spiritualism, vocation, society and home, the old and new style of Australian priest, and many other subjects, fall naturally into the story; and if they are not always adorned, they are invariably presented in a clear and healthy fashion.

"Where the Shamrock Grows," by G. H. Jessop (New York: Baker & Taylor Co.), is better described by its subtitle, "An Irish Boy's Home-Coming." It is a story of "the quality" in distressed circumstances, which are quickly dispelled by two Irish-Americans, who marry the most eligible of the ladies, and pay the bills. The villain is killed by the horse which he made the instrument of his villainy, and justice is dealt out vigorously to all parties—except the brogue, which is bruised and maimed occasionally, but not to such an extent as to prevent the story from being readable.

The Rev. John F. Noll has added to his valuable list of compilations a pamphlet called "When Informed Protestants Speak Their Convictions." From sermons, lectures, magazines and papers he has gathered eighty pages of Protestant tributes to the beauty, power and holiness of the Catholic Church. Those who deal with converts have found that no one can study with an open mind and a clean heart the Church's claims on the love and allegiance of men without submitting to her gentle rule. Father Noll's book is issued from the press of the Parish Monthly, Huntington, Indiana, and sells for ten cents.

The Rev. Dr. N. M. Waters, a Congregationalist minister of Brooklyn, recently delivered a discourse on "Bernard of Clairvaux," in which he paid this warm tribute to the monks of the "dark ages":

"Out of the monasteries came the printing press; out of the monasteries came the universities; out of the monasteries came the libraries; out of the monasteries came modern science; out of the monasteries came the prayer-book, the Litany, the Te Deum. It was in the monasteries the foundations of English literature were laid. It was in a monas-

tery that the first New Testament was written. It was in a monastery that the Bible was first translated into English. The monk, with the life of the recluse, was the great figure in the Dark Ages. Under God he was the great architect of civilization. . . .

" . . . These monks were scholars. These monks had the time and the learning and the devotion in an age when there were no books to seek out for all the sources of the Bible, and to copy and illumine old letters and old manuscripts. Take all the manuscripts from which our modern Bible is derived, which have had such a strange story of preservation; not one of them would exist to-day had it not been for the fidelity and the scholarship of the monks of the Middle Ages. They kept learning alive. They wrote the only books in that time. Some of them are alive still. Many of our hymns come down from those distant ages. Our 'Jerusalem the Golden' came from the pen of the Abbot of Cluny. It was Bernard of Clairvaux who wrote 'O Sacred Head Now Wounded.'"

Copies of "The Lights of Literature," a pamphlet favorably reviewed in our issue of October 14, can be obtained from the author, E. G. Houston, of Hampton Institute, Va.

BOOKS RECEIVED

- The Religious Question in Public Education. By Athelstan Riley, Michael E. Balder and Cyril Jackson. New York: Longmans, Green & Co. Net \$1.50.
- Private Ownership. Its Basis and Equitable Conditions. By Rev. J. Keller. New York: Benziger Brothers. Net \$1.25.
- Our Priesthood. By the Rev. Joseph Bruneau, S.S.D.D. St. Louis: B. Herder. Net 90 cents.
- Saint John Capistran. By Father Vincent Fitzgerald, O.F.M. New York: Longmans, Green & Co.
- St. Pius, Pope of Holy Rosary. By C. M. Anthony. Preface by Very Rev. Mgr. R. H. Benson. New York: Longmans, Green & Co.
- The Raccolta, or Collection of Indulged Prayers and Good Works. By Ambrose St. John. Sixth Edition. New York: Benziger Bros. Net \$1.10.
- For Lovers and Others. A Book of Roses. By James Terry White. New York: Frederick A. Stokes. Net \$1.25.
- Mary Mother. Sacred Song. Words and Music by Annie D. Scott. New York: Boosey & Co. Net 60 cents.
- How Saint Francis Kept Christmas. By Ruth Egerton. 2d Edition. New York: Benziger Brothers.
- The Golden Spears. By Edmund Leamy. New York: Desmond Fitzgerald. Net \$1.00.

EDUCATION

The "anti-frat" agitation that started in the West has reached New York. The faculty of Horace Mann, a secondary school affiliated with Columbia University, have unanimously decreed the suppression of the fraternities and sororities that have long been flourishing among the boys and girls of that institution. The teachers are rejoicing over the move, because they hope it will do away with the petty rivalry and contemptible snobbishness "frat" life engenders. But worse evils than these, it should be noted, follow the introduction of Greek letter societies into high schools.

The Annual Report of the Parish Schools of Philadelphia for 1911, compiled by the Superintendent of Parochial Schools, Right Rev. Mgr. P. R. McDevitt, shows that the number of pupils at the beginning of the year was 63,425, and at the end of the year 65,312; the average attendance 59,592; enrollment 70,318. The total increase in attendance over 1909-1910 was 2,478. The corner stone of the Catholic Girls' High School was laid on April 29, 1911. It will probably be opened in September, 1912. This new scholastic enterprise was made possible by a gift of \$100,000 by a benefactor whose name is not mentioned in the report, and by the grant of a piece of property by the late Archbishop Ryan. The new school is already sur- of its pupils, because since the year 1900 there have been three

High School Centres which began with 146 pupils eleven years ago and have now 442. Nor does this represent the whole number of prospective pupils, for the reason that the restricted quarters of the three centres compelled the teachers to place the admission average at a very high figure. There are many girls now in the highest grades of the parochial schools who can undoubtedly qualify for a High School education.

The Report also deals with the question of the Carnegie Foundation, of which Mgr. McDevitt says:

"The founder of the benefaction might be considered entirely within his rights in putting down and enforcing conditions which he deemed necessary for the right distribution of his pensions and appropriations, but in view of the evils arising from the actual operation of this reputed philanthropy—evils which are becoming every day more conspicuously evident—the adverse comments already made may be amplified and emphasized in this year's report.

"It is only too apparent that the administrators of the foundation have no intention of restricting its influences to the particular colleges and universities that are the recipients of Mr. Carnegie's charity. They have taken up the self-imposed duty of standardizing education in America. Not only have they assumed the delicate function of classifying the higher institutions of learning in the United States and Canada, according to an arbitrary standard determined by themselves, but they have deemed it within the province of their educational mission to discredit all education that draws its principles and inspiration from a fixed, definite, Christian creed.

"This hostile attitude toward denominational education, which is perhaps the most sinister danger of the Carnegie Foundation, has become more aggressive and threatening during the last few years, because the administrators of the fund and the heads of the institutions which are enjoying its favor have resented the charge that the foundation discriminates unjustly against denominational schools.

"In defense and justification of the restrictions which Mr. Carnegie has placed upon them, the administrators have been for some time insidiously insinuating and industriously propagating the opinion that sound scholarship, intellectual honesty and a right progress in education are impossible in those institutions where the teachers are restricted by the limitations of fixed and definite Christian belief. Hence for just reasons the Carnegie Foundation, with its high ideals, its fervent devotion to true education, and its deep loyalty to truth, can offer its subsidies only to those colleges and universities which allow unqualified liberty of teaching and encourage teachers to follow truth wherever it leads.

"No believer in Christianity can view with indifference the principles and the policy of such a body in carrying out a supposedly high purpose of a multi-millionaire.

"The complacent self-importance of the members of the foundation, the confident manner in which they take up the arduous task of determining the educational efficiency of colleges and universities, the apodictic tone that brooks no contradiction, the calm assurance with which they present credentials endorsed by themselves as proof of their impartiality, fitness and justice, show the lengths to which men supported by unlimited means may go in their arrogance. The indulgent toleration of their loudly advertised purpose illustrates, too, the corrupting and corroding power of money, for we can well imagine the withering scorn that would greet any other body of educators, who, without the gold of a millionaire to support their pretensions, should presume to determine and to control the higher education of a great nation."

The New York Chamber of Commerce has adopted a resolution for the appointment of a permanent committee on commercial education, to be composed of fifteen members, with

authority to invite from members of the Chamber and from other sources subscriptions to a commercial scholarship fund, and also with authority to carry out other recommendations of the special committee.

In May last a special committee on commercial education was appointed. In its report to the Chamber this committee says that commercial education in New York, and generally in the United States, is far inferior to that offered in European countries, and far inferior to what it should be. Then it proceeds:

"We have no natural advantages that will enable us to compete successfully in commercial enterprise in foreign fields unless our clerks and salesmen are as well trained as those of other nations. They must understand the language, and the social, religious and political customs of the people with whom they seek to do business. In order that our representatives shall have such training, we must give more serious attention to the mastery of foreign languages than we have done in the past. The study of the great facts of the commercial and economic world must be carefully pursued by those who would become leaders in commercial affairs—commercial statesmen, so to speak. Further, both the economic needs of the lower classes of commercial laborers and the business needs of the commercial world require that better and more extensive opportunities be given for accountants, clerks and stenographers.

"As approximately 90 per cent. of the pupils in elementary schools do not enter secondary schools, and only about 10 per cent. of the remainder enter college, the study of foreign languages and commercial methods must be made a part of the public school course. These students should have an opportunity for training which would render them more independent economically and at the same time more efficient in commercial work.

"Hence opportunity should be given boys and girls to begin their commercial training at the age of 12, after six years of school life, instead of 14, after eight years of school life. In other words, the first six years in school life should be given to the mastery of the elements, the tools of education; the next six years, or such part of them as pupils may have, to the study of subjects that will help them to earn a living. For some the work of this second period would still be a preparation for high school and college, as it is now perforce for the majority, but for many others it would be such a training in commercial work as would render them more efficient and more independent.

"For the class of workers who must perforce begin work early and also for matured men and women of the same class, there should also be efficient evening schools in which they could receive training for the commercial work in which they are to be engaged."

SOCIOLOGY

SPREADING THE LIGHT ON SOCIAL QUESTIONS.

The Laymen's League for Retreats, which is now established in the spacious and well-equipped buildings it recently acquired at Mount Manresa, Staten Island, has undertaken an important development of its work. Some thirty to forty men, from various localities, have been making the week-end retreats which have been now going on almost every successive week for over a year, and the consequent increase in numbers, support and interest, has encouraged the directors to deal in a more organized way, and in other centres, with the social problems to which the retreats have directed attention. For this purpose they have organized a School of Social Studies, which will hold sessions at the Fordham University Law School, 140 Nassau Street, New York City, on Monday and Thursday nights of each week. A complete course will be given by competent men, with the object of training a corps of Catholic lecturers who will be able to spread among Catholic men, especially workingmen, a sound knowledge

of social questions and the principles of their solution. The first course, opening November 6, consists of twenty-four lectures on the various aspects of Socialism, its irreligious principles, its dangers to the workman, and its impracticability, by Rev. T. J. Shealy, S.J., Prof. J. A. Ryan and T. F. Woodlock. They will also show how the application of Christian principles, the only remedy for present-day social evils, should be adapted to modern conditions.

There are some thirty young men of education and ability now following the course. When they have graduated they will be at the disposal of parish societies, clubs and other Catholic organizations. They will give their services free of charge and no admission fee will be permitted, as it is deemed desirable that it should be made as easy as possible for all Catholics, and especially the wage-earners, to acquire correct information about the pressing dangers of the hour. The booklet issued by the Laymen's League (140 Nassau street, New York) gives further details of the nature of the work, and appends a useful and very complete list of books and pamphlets on Socialism by Catholic, non-Catholic and Socialist writers. It also announces a course of popular lectures on religious and social subjects to be given every other week at Cathedral Hall, under the patronage of Cardinal-elect Archbishop Farley of New York, by Rev. J. Corbett, S.J., Dr. Condé B. Pallen, Dr. J. J. Walsh and A. J. Shipman.

The work is opportune and well directed. The steady growth of Socialism has brought it beyond the stage of merely academic consideration. It has to be grappled with in practical fashion. The School of Social Studies is eminently practical, and deserves the earnest support, moral and financial, of all who are concerned in the conservation of Christian principles in the conduct of public and private life.

Among the many excellent results of the First National Conference of Catholic Charities, held in the Catholic University, Washington, D. C., in September, 1910, is the project of publishing a complete Directory of Catholic Charities in the United States. The need of such a book is evident. Hitherto local organizations have been working along their own lines, in absolute ignorance of the assistance they might have easily obtained, if they had been aware that efforts like their own were being made elsewhere. To complete such a Directory of course supposes the cooperation of all the local agencies of the various charities, and an appeal is made from the University for the requisite information.

Armour & Co. have started a pension fund for the benefit of 55,000 employees. The company has set aside \$1,000,000 to begin with. The 55,000 employees will pay three per cent. of their salaries annually into the fund. Employees who have served the company for twenty years will receive an annual income of 40 per cent. of their salary at the time of retirement, the minimum age for which is fifty-seven.

ECONOMICS

The Alaskan gold fields are so well known to-day that they are often supposed to be the source of most of the gold extracted within the territory of the United States. On the other hand, California is no longer, in the popular imagination, the land of gold. The reason is that a poor man can no longer set up his rocker beside a stream and wash out a small fortune in a few weeks. Mining there involves capital now, and is carried on usually by companies. Nevertheless, California still gives more gold than any other State, more even than Alaska. The mines operated to-day number 1,049, of which 564 are placer mines, that is, mines in which gold is washed from the gravel, and 485 are deep mines, or mines in

which gold is extracted from the quartz. Placer mining differs from the methods used in days of the Argonauts only in this, that it is now practised on a large scale by means of machinery, with every possible precaution against waste. Of the placer mines 168 are hydraulic, in which huge jets of water wash the earth and gravel from the hillsides into sluices; and 139 are drift mines, penetrating the old river gravels by means of tunnels called technically "drifts." There is still some old-style mining, and there is considerable profit in working over the richer claims of fifty and sixty years ago, when methods were so rude that much gold escaped.

The most interesting kind of placer mining is dredging, which was introduced a little more than twenty years ago. Such a machine as we see used to deepen our rivers and harbors digs up the river bed, turning the gravel into sluices, where it is washed from one reservoir to another, so that the lighter matter is carried away gradually, while the heavier gold is collected. But besides the existing river beds, the older beds, in which the river ran centuries ago, are also dredged, and from them the richest harvest is reaped. In 1889 dredging yielded only \$206,000; last year it gave over \$7,500,000, and its total yield from the beginning amounted to more than \$40,000,000.

The deep quartz mines are of various richness. In Grass Valley the parent, so to speak, of such mining in California, where work has been going on continuously for more than half a century, some extraordinarily rich deposits were found two or three years ago. But improved appliances make possible now the working of lodes which formerly could not have been touched.

The value of the gold extracted in California averages, year by year, some 20 million dollars, and there is no reason to think that the supply is near exhaustion. H. W.

The value of manufactures passing out of the United States in the calendar year 1911 may exceed one billion dollars. This estimate is based upon figures of the Bureau of Statistics, Department of Commerce and Labor, covering the exports of manufactures in the 9 months ending with September, 1911, which amount to 478½ million dollars for finished manufactures and 240½ million for manufactures for further use in manufacturing, making the total exports of manufactures in the period named 719 million dollars, against 612 million in the like period of 1910. The increase in the 9 months of 1911 over the like period of 1910 is 17.48 per cent., and in case the increase during the remainder of the year continues at the same rate, the total value of manufactures passing to foreign countries during 1911 will be about 970 million dollars. When to this is added the value of manufactures going to Alaska, Porto Rico and Hawaii, not included in the exports to foreign countries, the total outward movement of manufactures from continental United States in 1911 will pass the billion dollar line. This will bring the total value of manufactures exported in 1911 to more than twice that of ten years ago, and more than five times that of 20 years ago, the exports of manufactures in 1901 having been 447½ million, and in 1891 about 185 million dollars.

Practically all the leading articles of domestic manufacture show increased exports when compared with the preceding year, many of them making new high records in the year now approaching its close. The gains in the four great classes of manufactures are typical of those made in other important classes of less magnitude in the export trade. A study of our exports as to countries of destination indicates a world-wide distribution of domestic manufactures, such industrial centres as the United Kingdom, Germany and Belgium sharing with agricultural and comparatively undeveloped sections, such as Canada, Argentina, Mexico and China, in their increasing purchases of American manufactures.

ECCLESIASTICAL NEWS

Father Louis Billot, the newly designated Jesuit Cardinal, though of parents native to the west of France, was by the accident of their temporary residence born at Mulhausen, in Alsace. He made his undergraduate studies at the Jesuit College at Bordeaux and his ecclesiastical studies in the diocesan seminary at Blois, where he was ordained. His first professorship was at the Catholic University of Angers, where he held the Chair of Ecclesiastical History. He shortly entered the novitiate of the Society of Jesus at Angers, and after reviewing his theology at Laval, began to teach theology in the Jesuit scholasticate of the Province of France in the Island of Jersey. Since 1885 he has held the chair of scholastic theology at the Gregorian University in Rome. During this time he published his lectures "De Verbo Incarnato," "De Deo Uno et Trino," "De Ecclesia" (three volumes), "De Sacramentis" (two volumes), "De Novissimis," "De Gratia," "De Virtutibus Infusis," "De Inspiratione Sacre Scripturæ" and "De Immutabilitate Traditionis," as well as a little work, "De Natura et Ratione Peccati Personalis." He has been an indefatigable student of St. Thomas and an ardent champion of the teachings of the Angelical Doctor. For some years back he has been one of the Consultors of the Holy Office. He is a tall, spare man, with a slight stoop from long bending over his desk at study; his hair is gray, his eyes bright and twinkling, his face most kindly in expression, and his conversation bright and vivacious. His pupils have always been enthusiastic over him as a lecturer of remarkable clearness, depth, interest and force. Scattered as they are over the four quarters of the earth, they will hail with joy the honors coming to their old professor at the close of his days of teaching. For himself, devoted all his days to study and the quiet of his room, it will come with something of a wrench to him to lend himself to the public work of service and social form requisite for his new dignity and station.

The Cardinals-elect are now on their way to Rome to attend the Consistories to be held on November 27 and 30. Archbishop O'Connell sailed from Boston, on November 11, for Naples, accompanied by Mgr. J. E. Millerick, Mgr. E. J. Moriarty, Mgr. M. J. Splaine, Rev. Dr. P. J. Supple and Rev. J. F. Coppinger. Archbishop Farley and Archbishop Falconio left this city on November 14. With Archbishop Farley were Mgr. John Edwards, V.G., Mgr. W. G. Murphy, Mgr. James V. Lewis, and the Archbishop's nephew, the Rev. John H. Farley, S.J., of Fordham University. Archbishop Falconio was accompanied by Mgr. Shahan, Rector of the Catholic University, Washington, D. C. It is notable that they will receive their red hats and the final insignia of their new rank on the great American civic holiday, November 30, Thanksgiving Day. Mgr. F. H. Wall, D.D., Rev. Luke J. Evers, Rev. Charles A. Cassidy, Rev. W. H. Stewart, Rev. John J. McNamee, Rev. James P. O'Brien and Rev. Francis P. Burke are also among those who accompany Archbishop Farley to Rome.

Georgetown University bade adieu to the Cardinal-elect, Mgr. Diomed Falconio, Papal Delegate to the United States, at a reception and banquet on November 5. The diplomatic corps, judiciary and clergy were well represented. In the dining room of Ryan Hall, where the entire assemblage gathered, Mgr. Falconio was greeted with an address by George E. Hamilton, president of the Alumni Association, who paid a high tribute to the work accomplished by the newly elected Cardinal. This was followed by another address of welcome delivered by the Rev. John Conway, S.J., Dean of the Arts Department of Georgetown University. The guest list in-

cluded Chief Justice White, United States Supreme Court; Associate Justice McKenna, Chief Justice Shepherd, District of Columbia Court of Appeals; Chief Justice Clabaugh, District of Columbia Supreme Court; District Commissioners Judson and Rudolph; Rt. Rev. T. J. Shahan, Rector of the Catholic University; Mgr. Bonaventure Cerretti, Chargé d'Affaires of the Apostolic Delegation, and many other prominent members of the local clergy.

The diplomatic corps was represented by Ambassador James Bryce, of Great Britain; Jonkherr J. Loudon, Minister of the Netherlands; Señor Don Ignacio Calderon, Bolivian Minister; Señor Don Joaquin Bernardo Calvo, the Costa Rican Minister; H. H. Bryn, Minister of Norway; Luang Sanpakitch, Chargé d'Affaires of the Siam Legation; Dr. Alberto Membreno, Minister of Honduras; Mirza Ali Kuli Khan, Chargé d'Affaires of the Persian Legation, and Yung Kwai, of the Chinese Legation.

Père Dandurand, O.M.I., the oldest priest in Canada, celebrated the seventieth anniversary of his ordination on September 12. The venerable priest, now in his ninety-third year, is still able to perform his duties as chaplain at the Hospice Taché of St. Boniface, Manitoba. Père Dandurand was born at Laprairie, near Montreal, March 23, 1819, and ordained by dispensation on September 12, 1841.

Circulars were distributed in all the Catholic churches in Washington, on Sunday, November 12, by the Aloysius Truth Society, denouncing the productions of the "Irish Plays," which were to be presented in that city during the week, as "a malignant travesty of Irish life and religion," and requesting that patronage be withheld from these vulgar, blasphemous and revolting misrepresentations of the Catholic peasantry of Ireland. Father McDonnell, S.J., President of Gonzaga College, denounced the plays from the altar, and many of the other clergy exposed their slanderous character and warned their people against giving them support. Rt. Rev. Mgr. Shahan, Rector of the Catholic University, condemned the plays and branded as a forgery an alleged telegram from him inviting the Players to appear before the University. A similar telegram purporting to come from Georgetown University was also declared a forgery by Professor Walsh, S.J., who, after careful reading, condemned the plays from the moral, religious and dramatic viewpoints, and exposed the persistent mendacity of their advertisers. The Ancient Order of Hibernians, and the United Irish Societies, in special meetings on Sunday, unanimously condemned the productions.

SCIENCE

Official figures place the world's production of quicksilver for the year 1910 at 3,747 short tons, of which the United States produced 773 tons. The usual quotation is in flasks representing 75 pounds each. The American yield, accordingly, represents 20,601 flasks. Of this amount California furnished 17,211 flasks. Italy and Spain led in this mineral production with 882 and 1,102 tons respectively.

The increase in the consumption of coal for the year 1910 establishes for the first time an output exceeding half a billion short tons, which includes the combined production of anthracite, bituminous and lignite. The value at the mines was \$629,529,745. The above figures represent an increase over the year 1909 of nearly 9 per cent.

Professor Northrup, of Princeton University, has perfected a method which permits not only of a qualitative but also of

a quantitative study of vortex rings. Colored rings of liquid are projected from an opening in the front of a metallic box by a blow from an electro-magnet and travel through a transparent liquid, which gradually decolorizes the projected liquid. With the box slightly tilted upwards, the emerging vortex rings are reflected on meeting the liquid surface, the angle of reflection being apparently equal to that of incidence. Refraction may be had by using liquids of different densities.

In a brochure entitled "Wind Velocity and Direction," compiled by Professor A. H. Palmer, of the Blue Hill Observatory, the following general principles are established: First, the general increase in velocity with height; Secondly, the rare occurrence of gusts of wind above low heights; Thirdly, the frequent clockwise and occasional counter-clockwise change of direction with height; Fourthly, the relative frequency of ascending currents as compared with those descending. These items have a very special significance in aeronautical matters.

Industrial chemists have been insistently advocating carbon tetrachloride, a thin, transparent, colorless, oily fluid, with a pungent, aromatic odor, as a substitute for carbon bisulphid for insect fumigation. They claim, by way of special recommendation, that its odor is far less disagreeable than that of carbon bisulphid. The United States Department of Agriculture, having investigated the matter thoroughly, renders the following report: The claims regarding the odor are sustained. As an insecticide, however, it is far less effective than carbon bisulphid, the amount required to destroy equal numbers of insects in a fixed time being far in excess. Besides, the market prices of tetrachloride and bisulphid vary as four to one.

Remarkable differences regarding the topography of the planet Mars are instanced by astronomers of the Pulkowo Observatory on photographs taken with red and green filters. The "continents" on the "red" photographs are very bright, much brighter indeed than the south polar cap, whereas the latter is the most intense feature on the "green" photos. The "seas" appear very dark on the "red" plates, but of a decided grayish tint on the "green." The "red" plates bring out the canals best, their color being quite close to that of the seas. From a theoretical consideration of these plates it is argued that the south polar cap of the planet exhibited during the month of August last the optical properties of ice, rather than of snow.

FRANCIS TONDORF, S.J.

OBITUARY

Mr. Martin I. J. Griffin, one of the most indefatigable writers among American Catholics, died peacefully, comforted by all the rites of the Church, at his home in Philadelphia, on November 10. He was born in Philadelphia, October 23, 1842, and educated at private, parochial and public schools. Beginning life as a book-keeper, he soon after turned his attention to journalism and became correspondent for the *Catholic Mirror*, of Baltimore; the *Spectator*, of Washington, and the *New York Tablet*. He also contributed articles to the *Catholic Universe* and the *Catholic Herald*, of Philadelphia. When the *Catholic Standard* was started he was chosen by its editor, the Rev. Dr. Keogh, as the city reporter. In 1867 he secured a part ownership in the *Guardian Angel*, a Sunday-school paper, and from 1870 until 1873 he was assistant editor of the *Catholic Standard*. In 1872 he was appointed Secretary of the Irish Catholic Benevolent Union, becoming the founder and editor of that Society's journal, which first appeared as the *I. C. B. Journal*, but was later known as

Griffin's Journal. He organized a Youth's Catholic Total Abstinence Society, the first to be established in Philadelphia, which he represented at the formation of the Catholic Total Abstinence Union of America in Baltimore, February 22-23, 1872. Immediately after the formation of the national union he founded the Diocesan Union of Philadelphia. In 1882 he began the publication of a series of articles in his *Journal* on "Catholicity in Philadelphia." These articles led to the formation of the Catholic Historical Society of Philadelphia in 1884. In 1887 he undertook the publication of the "American Catholic Historical Researches," which he continued to edit until his death.

In addition to his multiplicity of labors as an organizer and a journalist Mr. Griffin published the following works: "History of Old St. Joseph's Church" (1881); "History of St. John's Church" (1882); "Thomas Fitz-Simons, Pennsylvania's Catholic Signer of the Constitution" (1887); "The Life of the Rt. Rev. Michael Egan, O.S.F., the first Bishop of Philadelphia" (1885); "The Trial of John Ury" (1899), and "Documents Relating to the History of the Catholic Church in the United States" (1888). Some other publications of Mr. Griffin are "Catholics and the American Revolution" (2 Vols., 1907), and "History of Commodore John Barry" (1903). The funeral services of Mr. Griffin took place on Tuesday, at the Church of Our Lady of Mercy. His son, the Rev. Martin I. Griffin, was the celebrant of the solemn high Mass of requiem.

Professor William C. Robinson, dean of the Law School of the Catholic University of America, was stricken with apoplexy on November 6, at his home in Washington, D. C., and died almost immediately. Dr. Robinson, who was seventy-seven, was formerly dean of the Law Department of Yale University, and was lecturer and professor of law there for many years before organizing the Law School of the Catholic University in 1896. He was the only man to whom Yale ever unveiled a tablet while he was living. He held the degrees of A.B. and LL.D. from Dartmouth, and A.M. from Yale. Professor Robinson was Judge of the City Court of New Haven from 1869 to 1873, and Judge of the Court of Common Pleas for New Haven County from 1874 to 1876. He was also a noted writer of books on law. He was born in Norwich, Conn., July 26, 1834, and was graduated from Dartmouth in 1854, and studied for the Episcopalian ministry, in which denomination he was given a charge in Norwich. While preaching there he was attracted to investigate the claims of the Church, and soon became a Catholic.

LETTER TO THE EDITOR

PERVERTING ST. AUGUSTINE.

To the Editor of AMERICA:

You have given so many evidences of good will towards the deaf mutes, in the brilliant columns of AMERICA, that I feel encouraged to ask you to heed their protest against the outrage done them, and through them the Church and Christianity, in the new "Encyclopædia Britannica."

In the article entitled "The Deaf and Dumb" the statement appears that "St. Augustine erred amazingly when he declared that the deaf could have no faith, since 'faith comes by hearing only.'"

This is an appalling assertion, and I could not believe that the sage, the light of whose intellect has not failed in fifteen hundred years, could ever have been guilty of a blunder so egregious. I therefore took down the eleven ponderous tomes of the saint, and after a reasonable search found but one reference to the deaf and dumb, which indeed, so far from regarding them as desperately deficient, refers to their

method of communication with praise. But to make assurance doubly sure, I wrote the author of the article, the Reverend Arnold Paine, M.A., of Oxford, asking for the passage.

After a month's delay given to search and enquiry, he answered in a frank and manly letter that he was unable to give the reference and, further, regretted that he had simply followed a similar statement given in a previous edition of the "Britannica" and the foolish comments of subsequent writers.

In order to appreciate the poison of this misinformation, and the widespread infection coming from a source professedly so pure and wholesome, it is well to note the baleful effects upon the "Encyclopædia's" gullible patrons. To take a few examples from many, Douglas Tilden, of California, a deaf mute sculptor of national fame, turns the calumny into this form in a daily newspaper:

"An ecclesiastical supreme court that is infallible in the sense that it is the last court of appeal in matters of faith, decided that deaf mutes were beyond the pale of salvation. . . . St. Augustine wrote that faith could come only through the ear."

F. T. Loyd, a writer in the *New York Register*, a deaf mute paper published at one of our State schools, presents the scandal in this dress:

"If Aristotle thought the deaf could not acquire knowledge, it was left for a Christian theologian, the great Augustine, the father of our Western theology, to declare that faith was impossible to those born deaf. Thus were they doubly doomed, being doomed to a life of darkness and ignorance here and denied the hope of happiness hereafter."

J. Schuyler Long, the deaf Principal of the Iowa State School, in a recent lecture before the teachers and pupils of the Mississippi State School, introduces the hoary libel in this guise:

"For a long time the Church denied that they could go to heaven because, being deaf, they could not be taught about God and understand the means of salvation."

The Rev. L. J. Addison, in his book on "Deaf Mutism," depicts the malignant error in these colors:

"Banned by the great Apostle of Catholicism, Augustine, on the ground that 'faith comes by hearing,' the deaf man . . . according to Pauline theology, must be eternally damned."

It would appear, then, that the origin of this scandalous assertion lies in a shallow interpretation, falsely attributed to St. Augustine, of a text from St. Paul. Now here is what St. Paul said:

"Faith then cometh by hearing; and hearing by the word of God. But I say: have they not heard? Yes, verily, their sound has gone forth into all the earth and their words unto the ends of the whole world." Rcm., x, 17, 18.

And this is what St. Paul meant, according to the unquestioned interpretation of the commentators:

"Faith comes by hearing, and the hearing, from which springs faith, comes from the preaching of the word of God. But, I ask, is it from the want of hearing of the word of God that men have not embraced it? Certainly not. For as the heavens by their mute eloquence proclaim the perfections of God throughout the entire extent of creation, so has the voice of the Apostles and heralds of divine truth been heard all over the globe."

It is inconceivable that St. Augustine could have perverted this text in flat contradiction of the Apostle himself, as appears from the articles in the "Encyclopædia"—"the comprehensive embodiment of accurate scholarship."

MICHAEL R. MCCARTHY, S.J.,

Pastor of the Deaf.

Xavier Ephpheta Society, 30 W. 16th St.,
New York, November 2.